

THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by, and under the direction of the Mt. Lebanon Bishopric.

VOL. I.

SHAKERS, ALBANY, N. Y., JANUARY, 1871.

No. 1.

Salutatory.

To the Public:—Knowing it to be duty, to do all the good we can to our fellow travelers on the journey of life, withholding the knowledge of no good thing—impressed with the conviction, that there lies within our power the possibility of doing more good than heretofore; and being urged continually, by friends of reform, to communicate to the world of mind our ideas of life and happiness as viewed from the Shaker platform, are the reasons for our taking the bold step of appearing before you, as solicitors of your attention to the columns of THE SHAKER.

Claiming no distinction on the grounds of erudition, but, bowing beneath the rebuke of learned criticisms, we mean to tell you from our humble position, where, in our understanding, lies "the pearl of great price,"—Christ, or the kingdom of heaven on earth; thus explaining the peculiar testimony and life of the people, called *Shakers*. The policy of THE SHAKER will be, to treat of a more excellent way of life, than is the ordinary practice of the multitudes. It will be devoted to the cause of religious truths; devoid of speculative theories of a theological nature. It will aim to illustrate life, in accordance with God's pleasure; and in conformity with the operation of that "quickening spirit," that resurrects souls above the plane of earthly selfishness, where the spirit of *mine* is cast out, and the Pentecostal system of community of goods is in full exercise. It will be the aim of THE SHAKER to keep before the public mind the necessary distinction between life on the earthly plane, however proper, and the heavenly, or angelic life, however humble. It will not fail to contend that the celibacy of the Angel plane, is a necessary component of eternal life, and practiced with propriety on the earth, by those who love to think of its reality in the heavens; while admitting the propriety of marriage and procreation by those who have not risen sufficiently in love with the Christ life. It will advocate peace; deprecating, and expressing disbelief in the necessity of wars, whether of households or of nations—Christians never did, never can fight.

THE SHAKER will ever meet correspondents, in its various communications upon "Does Christianity admit of private property?" with a negative answer, from the most advanced reasons of a spiritual life. Its freedom from the arena of political parties will conserve the righteous idea of those whose name it bears. It will sketch, biographically, the founders and early communicants of the Society; and illustrate life, as it is enjoyed by the Society at present. The poetical sentiments of society will find an exponent in THE SHAKER; while "Answers to Correspondents" will receive due attention. It will advocate temperance in all things; and urge reformation and resurrection from the earthly, sensual life, to a life "eternal in the heavens." Friends of reform—lovers of wisdom—servants of God—aid us; bless our efforts to do good. Extend the cause of Christ to the notice of your neighbors; and let us all seek to walk "the way," learn "the truth" and live "the life"—being imitators of the beautiful Jesus—Christ. *

Who are the Shakers?

Historically and derivatively considered, the Shakers have their rise from the French prophets, a class of Divinely inspired dissenters from the Catholic and Protestant church of the seventeenth and eighteenth centuries, as the legitimate fruit of the Reformation. They were religious revivalists of a very remarkable character, called fanatics, and are to be prominently numbered among the few witnesses of the true Christ church during the gloomy reign of Antichrist.

In future pages of our paper a more full history of them may be properly given. Their testimony, in substance, was "*The end of the world*" in all followers of Christ; and they were the harbingers to declare *the near approach of the kingdom of God; the establishment of new heavens and a new earth; the kingdom of the Messiah; the marriage of the Lamb; the first resurrection from the dead; the planting of the New Jerusalem.* About 1706, some of these spiritual new lights and prophets went from France to England. About 1747, a small number of these witnesses,

in the neighborhood of Manchester, England, were led, by Divine, spirit influence, to form themselves into a society for mutual support, physically and spiritually, under the ministration of James and Jane Wardly; and the first pioneers of the Shaker Church were distinguished members of this Society, among whom Ann Lee became the acknowledged, divinely inspired leader, and a *spiritual mother*, and the Eldress of this infant Church. The name of this Church, "SHAKERS," was given them in derision, by the world, as descriptive of the religious exercises of body by which the members of this Church were affected during the seasons of their devotion to God, as the fruit of that spiritual baptism, under the influence of which they were bearing a testimony of God's truth, which was shaking the foundations of Antichrist's kingdom. So that the title, "SHAKERS," though given in derision and persecution, was appropriate, and as providentially applied as was the title, "KING OF THE JEWS," given to Jesus by the persecuting Jews.

Ann Lee became the acknowledged Eldress of the Shaker Church in the year 1770, while in England, so that it now has survived a century. A more extended history of the Shakers' rise and progress to the present day, may, perhaps, appropriately form the subject of future notices in our periodical.

WHAT ARE THE SHAKERS?

As national citizens, they are observers of the counsel of Paul, and recognize civil magistrates as powers of God, for the government of worldly citizens; hence, *Shakers* are law-observing and law-abiding.

As politicians they are nondescripts, and, in fact, not to be found; they are, truly, non-essentials!

As socialists, or, relative to society arrangements, they are Christian Communists; the property of a Community is common to *all*, and *each*, of the members forming that Community, but not common to all the communities belonging to the household of faith in the same town, county, State, or country, *except* in a moral, charitable and religious sense, in which sense all property dedicated to the Com-

munity is consecrated to one general end and purpose—*i. e.*, the support of the Gospel, and to religious and charitable purposes; and, in this sense, is common to all the members of the household of faith, so that for these sacred purposes all the communities are taxed according to their several abilities. In reference to national, political economy, as applicable to the disposal of public lands, they are agrarian in principle; at least largely so.

Religiously considered, the Shakers are Revolutionists, Reformers, Comeouters, Revivalists, Newlights, Second Adventists, and Spiritualists, in meaning, strictly conformable to the instructions of Jesus Christ. They are Ascetics, but only in a limited sense; they are Christian Celibates, but not of the monastic order and character, as the sexes dwell and associate together; they are not Sectarians, but simply Christians; they are *lovers*, and *free*, but not "*free lovers*" in the sense of that term as applied to a class of misled, modern Spiritualists; they are not *lovers* as *carnal* men and women, but only as disciples of Jesus and John; they are *free*, but not to lust or love as carnal men and women, but free from the bondage of sin and a worldly life, and from the shackles of theology and priestcraft; they are Spiritualists par excellence, but only in a Christian light, that, to be carnally minded is death, but to be spiritually minded is life and peace;—believe in continuous revelations from God to man, mediately; they are Bible believers after the following manner:

1st. That it is the most important compilation of books known to man.

2d. That it contains (not the word of God), but a *record of the WORD OF GOD* in the Law of Moses, and in the testimony of Jesus and the primitive Christians. The WORD OF GOD is a living power. In the words of the apostle, "Sharp, powerful, piercing, to the dividing asunder of soul and spirit, the joint and the marrow, and is a discernor of the thoughts and intents of heart." The Bible record is not this power!

The Shakers accept *Jesus* after he was baptized with the Christ, as the first born son of God, the *elder brother* of a large family of sons and daughters of God, constituting the Christian Church of the New and Spiritual Creation of God; they do not believe Jesus was a God, but is our guide and life exemplar; believe him to be the *Saviour* of men par excellence; but only the Elder of a large class of "Saviours" that "shall come up on Mount Zion" to "judge the Mount of Esau, and the kingdom shall be the Lord's." Obadiah, 21st. This kingdom is Christ's Church of the latter day, the New Creation of God.

Shakerism.

What is the meaning of the term? We *shake* a carpet, as we do grain to remove something from it that is not an integral portion of the fabric. Parents and school teachers sometimes *shake* a child for a similar purpose, to separate a fault from its character. This nation has recently been shaken from center to circumference, in the effort to divest the Constitution of an evil that was ramifying itself into the Constitution and institutions of all the States and territories in the Union.

Thus it was said to a city, "*Shake thyself from the dust, O Jerusalem*;" (Is. 52: 2.) "All men of the earth shall shake at my presence;" (Ezek. 38: 20.) "I will *shake* all nations, and the desire of all nations shall come;" (Hag. 2: 7.)

One said, "The foundations of the earth do *shake*;" (ib. 2: 21.) "Yet once more, and I will *shake* not only the earth, but the heavens also." "The *stars* shall fall from heaven, and the powers of the heavens shall be *shaken*." "Then shall appear the *sign* of the Son of Man in heaven; and then shall the kingdoms of the earth *MOURN*. And they shall see the Son of Man coming in the clouds of heaven, with power and great glory." "And he shall send his *angels* with a great sound of a trumpet (preaching), and they shall *gather together* his *ELECT* from the four winds of heaven." "For wheresoever the carcass shall be, thither will the eagles be *gathered together*," from among the Gentiles into Community Order, as in the first appearing of the Christ Spirit to the Jews. Then was a Community formed, yet only as a kind of first-fruits; because it could not have been permanent, for two reasons:

First. The race was not yet prepared to continue to furnish enough of the Elect who should be celibates, non-resistants, spiritualists, who would cease to swear, or vote, or speculate.

Second. The Civil Governments had not yet become "the kingdoms of our Lord, and of his Christ;" and they would not permit the practice of Christ principles—Christian Communities.

The Pentecostal Church—Community—came under the action of these two forces. By the third century they had fallen into *marriage, private property, and war*; and then refused to allow others to practise *what they had fallen from*. The Gentile State determined what the Jewish Christian Church should be on earth; thus "treading down the holy city."

In the spirit land, this—the Pentecostal Church was continued, and "increased with the increase of God," up to the time of the second appearing of Christ; and is

the Bridegroom Church. It received its inspiration from the heavens still above, from the Christ Spirit, which is as the right hand of Deity to all free moral agents; and was as the Sun to spiritually enlighten the earth. But it shone upon a dark, benighted race, sunken in sensuality—Christian Pagans, or Pagan Christians.

Let it be borne in mind, that near two thousand years have intervened between the time of the First Christian Church and the day in which we live. Think of that! and consider the condition of this earth's civil governments then and now.

Rome was the ruling power over the Gentile world; and even Judea was one of the conquered nations. The Pentecostal Church was *masculine* in its organization and rulers; resting upon the Eastern world—the male of the earth. What then, had the race to wait for, in a second Coming of the Christ Spirits? Why, for the female of the earth—the Gentile Western world—to come up to the "Pattern showed in the Mount."

The First Christian Church, composed of the descendants of Abraham, with their permanent and ever-perfecting organization, that had been "caught up to God," in the spirit world, out of the reach of the "*dragon*" Pagan power, from whence it inspired the "*witnesses—stars*"—who, having shone upon the dark earth for a season, themselves "*fell to the earth*," by "marrying and giving in marriage."

Approaching the time of the Second Appearing of the Christ Spirits, the "*sign*" is seen of the Son of Man—Co-operative, Associative, Communistic efforts—in the most advanced nations, as England, America, France and Germany.

The foundations of the earth are being discovered, and found to be much out of course—wrong: Reproduction, Property, Wars, Theologies, Civil Governments, Organizations, and Institutions, are wanting perfection. Yet, in all the Churches, which the Spirit has raised up, throughout these two thousand years, the religious element has had a place and influence, from the Roman Catholic to the Oneida People; good has been done, and is progressing the race.

But then, *all of these* are still doing what the Pentecostal Church did not do, and what the Christ Spirit (coming not in atmospheric clouds, but "in the clouds of heaven"—Shaker Communities)—saves the Shakers from doing—"marrying and giving in marriage." Thus laying the foundations of new heavens and earth upon the "Rock" of sexual purity; a new and spiritual relation of the sexes, free from all the "trouble in the flesh," which comes of mixing the flesh and Spirit as in Gentile Christianity.

Do not all the "tribes of the earth mourn because of him?"—because of the testimony that thus "bruises the head" of the sensual propensities—the lusts of the flesh, taking the very life itself of the generative man and woman by celibacy and virgin purity.

Let it once become an established, Christian doctrine, that the highest Christ life is a celibate, virgin life, with its corollaries, and will there not be "great mourning in Jerusalem"—"the temple of God"—the Gentile Christian Church, in which the "man of sin" sits enthroned?

CELIBACY.—Its history is of great importance in the religion of all cultivated nations. It existed in the Therapeutes of Egypt, the Essenes among the Jews (out of which came the founder of Christianity), and among the ascetics of all other nations, and finally culminated in Christianity, as the corner stone of a new system.

Jesus, the Celibate Founder of this new system, was born of a *virgin mother*, thus connecting the two orders of *natural reproduction* and spiritual reproduction together; He was witnessed unto by John, the celibate Jewish Baptiser; and was supported by twelve men who had either never been married, or had, "for Christ's sake and his Gospel," forsaken all family relation; thus altogether founding a Church that has hitherto been, and still is, the ideal of *heaven upon earth*—the Pentecostal. This Celibate Jewish Church, after an existence of some 300 years, relapsed into the *Monastery* and *Nunnery* of the Constantine Gentile Church, which has ever accepted the *celibate principle* as the one essential of a pure, Christian life. The celibacy of its higher class of saints, and of the priesthood, no less than of its monastic orders, puts that beyond the region of debate. Of the clean animals that entered the ark, by sevens, Jerome says, the odd number denotes the *celibated* which will do to go with some of the proofs and confirmations of there being three individualities in Deity.

Respecting the progress of the Monastic movement, Leckey reports, that, "in the fourth century, it was no less rapid than that of Christianity itself. Egypt appears to have been the home of the celibates, being of all other nations the most advanced in civilization. Thus we read of there being seven thousand monks under St. Pachomus; five thousand under a single Abbott, in the desert of Nitria. That a certain city included twenty thousand virgins, and ten thousand monks. And that towards the end of the century, the Monastic population, in that country, nearly equaled the population of the cities." St. Jerome states, "that fifty

thousand monks were sometimes assembled at the Eastern festivities in Alexandria at one time."

Even in pagan Rome, "the Flamens of Jupiter, and the Vestal Virgins, were the two most sacred orders." (Ibid.)

"And the land (Christendom) shall mourn, every family apart, and their wives apart;" or as a more correct translation, "every husband apart, and every wife apart:" for the wife is a part of the family. The husbands of the house of David (the rulers) apart, and their wives apart. The husbands of the house of Nathan apart, and their wives apart. The husbands of the house of Levi (the priesthood) apart, and their wives apart."

Their gods and their priests being gone, what have they left? This is what remains to them: "In that day there shall be a fountain opened to the house of David (the rulers) and to the inhabitants of Jerusalem," (priesthood and all; for it is like priest, like people) "for sin, and for uncleanness."

"It shall come to pass that, in all the land, saith the Lord, two parts shall be cut off and *die*; but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined; and will try them as gold is tried. They shall call on my name and I will hear them. I will say *it is my people*; and they will say the Lord is my God."—(Zech. xiii.)

These are the Elect, whose number shall eventually be proportioned to the exigencies of the case, always regulating population in the natural order, who will be as seed to reproduce and continue the race, when all forms of evil shall find no place in the Millenium of human life upon the earth; any more than it does upon thousands of other globes which we may be scientifically permitted to hope and believe have never departed from the condition of "very good," in which they first left the hand of Omnipotent Holiness.

"The angels who gather the Elect from the four quarters of the earth," are from the Resurrection or Seventh Heaven, nigh unto Deity, surrounding the throne of the Eternal Parentage. These, in their aggregated capacity, are the *Christ of God* to the illimitable Universe of heavens and earths that fill immensity. For as marbles to the school-boy, so are globes in the hands of the ultimate "Almighty."

"*All souls*," upon whatever planet they may reside, "*are mine*," saith *Deity*.

F. W. E.

"Mad as Christians used to be,
About the thirteenth century,
There's lots of Christians to be had,
In this, the nineteenth, just as bad."

BIOGRAPHICAL.

Ann Lee.

Ann Lee was the daughter of John Lee, of Manchester, Eng. She was born Feb. 29, 1736. Her father was a blacksmith; and though poor, was known to be respectable in character, moral in principle, honest and punctual in his dealings, and in his business, very industrious. Her mother was noted for her piety. As was common with the children of the poor in manufacturing towns, Ann was early taught to work, but never attended any school; she thus acquired a habit of industry, but was entirely ignorant of letters. From being an employee in a cotton factory, she became a cutter of hatter's fur; and was a faithful, prudent cook in the Manchester Infirmary for some time. There was discovered in her childhood, a bright, sagacious mind, bordering on precocity; with a seriousness that never permitted her to engage in the plays of her juvenile companions; while they played, she retired, and held converse with the inhabitants of the angel-land. As she arrived at maturing womanhood—at that age which commonly engulfs all thoughts of spirituality, and calls for action in the sphere of the marital and sensual—Ann was impressed with the odiousness of sin, and the depravity of humanity, in its longings to transcend the laws of nature, given for the multiplication of the race; and so abhorrent did these snares of sin appear to her soul, that she resolved never to marry. But nature in her, prone to the earthly, demanded indulgence; and, contrary to the teachings of her earlier visions, she yielded, through the importunities of others, and was married to a blacksmith, named Stanley. By him, she was the mother of four children, all of which died early. Ann and her husband lived at her father's house; and so far as adaptability of dispositions to each other's happiness, this was in their possession, excepting those seasons when the convictions of her youth would come upon her with such crushing force as to bring her under the deepest tribulation of soul. In this age of advanced soul-light, and spiritual intelligence, we know that many are familiar with this experience. And when Ann sought relief from the bondage to sin she felt her soul was in, giving herself no rest day nor night, but prayed and cried in agony to God for deliverance, her husband sympathized with her, and partook strongly of her convictions. Husbands, take notice. While under this great distress of mind, she became acquainted with the Society of people under the direction of James and Jane Wardley; and as she found them in possession of a greater degree of divine light, with a seathing testimony against those sins she herself had been so strongly convicted of, she eagerly embraced their manner of life, in the twenty-third year of her age.

These people were spiritually directed to an oral confession of every sin they had committed; and being enlightened, more than ordinarily, as to what sin was, they took up a full cross against everything they knew to be evil; hence, they really experienced an en-

during power over sin, unknown to those converts, who feel mentally relieved from the fear of the punishment of sin, but whose hearts are uncleansed and full of sinful desires—being yet under the dominion of nature depraved. Ann was one of a class of individuals, which can never be persuaded that their salvation and redemption is to be obtained for them, through the vicarious sufferings of another, good or bad. As an example of her exertions to free herself from sin, witness her testimony: "Soon after I began to travail in the way of God, I labored many nights in the works of God. Sometimes I labored all night, continually crying to God for my own redemption; other times I went to bed, and slept; but in the morning, I could not feel that sense of the work of God which I did before I slept. This brought me into great tribulation; and I cried to God, and promised him, that if he would give me the same mind that I had before I slept, I would labor all night. This I did many nights; and in the day time I put my hands to work, giving my heart to God; and when I felt weary and in need of rest, I labored for the refreshing power of God, which did relieve me, so that I felt able to go to my work again.

"Many times when about my work, I felt my soul overwhelmed with sorrow; then I used to work as long as I could keep it concealed, then run to get out of sight, lest some one should pity me with that pity which God did not. In my tribulation, my sufferings were so great, that my flesh consumed upon my bones, and a bloody sweat pressed through the pores of my skin, while I became as helpless as an infant. And when I was brought through, and born into the spiritual kingdom, I was just like an infant born into the world. It sees colors and objects, but it *knows* not what it sees. So it was with me, when I was born into the spiritual world; but before I was twenty-four hours old, I *saw*, and knew *what* I saw!" *

(To be continued.)

Items.

"The ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads."—Isaiah.

Heaven and hell are *states* or *conditions* of the soul of man; they are not *objective* to man, but *positive*, being in him.

"So speak to God as if men heard you."

"Defile not the mouth with impure words."

"The immortal gods accept the meanest altars that are reared by pure devotion; and sometimes prefer an ounce of frankincense, honey, or milk, before whole hecatombs of Sabeian gems, offered in ostentation."

"Let every young man plant trees, that he may have something to give him pleasing recollections of his youth."

To disarm an enemy, sweeten his mouth with honey and his recollections with kindness.

The fire of forgiving love will melt the heart frigid with anger.

"Spare moments are the gold dust of time."

"Sands make the mountain, moments make the year; improve time."

Re-organization without Disintegration.

CHURCH—STATE.

What God hath put asunder, let not man join together again.

There is in the country a Sectararian movement of some extent, to put into the United States constitution the theological terms, God and Christ.

The Shakers are the only body of religious people who at this present time could not exist within, and find protection under the laws, of every civilized nation. They alone can make their community homes only in and under the protection of a non-sectarian republic, a separate church and state government.

The Shakers pray for these unhappy agitators: O, heavenly Father and Mother—God, "forgive them, for they know not what they do." And to our fellow American citizens, without exception, we do most solemnly appeal to prevent the consummation of this misconceived, mischievous project. Let well enough alone.

Who, more than the Shakers, believe in the whole of the God-head—a Duality? Yet, above all other, we would raise our voices in thunder-tones, to be heard by the souls of the revolutionary fathers, who are marching on before us in the spirit-land, against this worse than Trojan horse being introduced into our civil government.

All God-believers and Christ-proclaimers may well pause in serious contemplation of the wonderful fact in our national history, that while Pagans, Jews, Catholics, Protestants, Deists, Pantheists, Free-thinkers, Atheists, Materialists, all united in achieving our national independence, it is to the skeptical classes that we are largely indebted for the religious and civil liberty which we enjoy.

Jefferson, the inditer of the Declaration, that all men are equal by nature, irrespective of color or creed; no one having the right to coerce another in matters of mental speculation or theological belief, was but a fair type of the whole class of republican organizers, having Franklin and Thomas Paine, the Deists, as his bosom friends.

If a kind Providence thought fit, in its wisdom, to employ these skeptical powers—Horns, which had grown out of the beast, Christendom—to found a civil government on the basis of universal freedom, having an entire separation from its parallel religious organization, the Shaker Church, that ignores wars as the basis of religious persecution, would it not be the most presumptuous impiety in theological and religious people again to join together by an organic change of the national compact, things which God had thus significantly put asunder?

F. W. E.

"He who can suppress a moment's anger may prevent many days of sorrow."

JUVENILE DEPARTMENT.

A Dialogue.

Written for, and rehearsed at an Annual Social Gathering, in Canaan Pine Grove, N. Y., by Ann, Martha, Mary J., Charlotte, Melissa, Margaret, Sarah and Catharine.

A.—Beloved Gospel Companions:

You will not be surprised if I tell you, that I expect to take solid comfort to-day; an increase of pleasure and satisfaction has attended each social feast in this pleasant grove, where our enjoyment is enhanced by an interchange of thought and feeling, and where we always meet loving friends; noble souls of the promised land; I can but exclaim with joy and gladness, it is good to be here! and I believe that many of my young companions can reciprocate the feeling.

Mary.—I can most heartily, for,
On wings of the morning all joyous and strong,
Pure love and sweet union come bounding along,
Ready and willing to aid us at least,
By seeking a part in our true social feast.

Mar.—(Comes forward with a joyful clapping of hands.)

O gladly we welcome companions like these!
That bring us the freshness of day's early breeze—
That bring us a calmness, cause joy to abound,
And cover with blessings this dear hallowed ground

M.—
Lift! lift now the curtain that veils from our sight
The glories immortal in realms of pure light!
O what is the vision our spirits behold?
Its wonders, its beauties, can never be told;
They are in the future for all who will prize
Pure love and sweet union in every guise.

S.—
Away with all sadness and lay aside care,
Rejoice in the present, of every good share— [give,
Be filled with that peace which the world cannot
And noble enjoyment in which we may live;
For *Right*, and not *Might*, is the law of our band,
In each blessed gift we unite heart and hand.

C.—Cheered by the happy sentiments you have expressed, I would ask a share in your circle of union, hoping to engage with you in an interesting and profitable conversation.

A.—You are welcome! we would not exclude from our midst any of our companions who feel interested in adding to our gift of union.

Martha.—As your invitation is universal, with pleasure I accept; I have not ascertained the topic of conversation which is to engage our attention; but will tell you what I thought this morning as the sunlight burst in full splendor over the eastern horizon, flooding the earth with its glory, and bathing the landscape in its liquid beauty; my spirit was enraptured with the sight; a thousand visions passed before my mind, visions of real things too; God's glorious works in their infinitude and perfection, presented a theme for reflection and conversation.

Mar.—Thoughts similar to these passed through my mind; the earth never appeared more beautiful, the surrounding scenery seemed wrapt in loveliness, a picture worthy of the poet's pen or the artist's pencil. I am glad that you have introduced this subject, and I know we will be pleased with your company.

S.—I wish Charlotte was here; I think that she would be interested in (the subject of) Martha's proposition.

Char.—I was only waiting for an invitation.
M.—Why! Ann gave a general one.

Char.—I wanted a special one; but as you seem somewhat animated and joyous, I readily unite with you in dilating upon the beauties of Creation—vast Creation, which speaks with voice unchangeable of the goodness and Omniscience of the Almighty; just think of the formation of our beautiful earth!

M.—In speaking of the formation of the earth, I feel somewhat interested, as I have commenced reading the Bible, intending to finish it by course; I should like to obtain as correct an understanding of it as possible. We are informed that the heavens and the earth, and all that is contained therein, were created in six days. Martha, do you not think, that days were used figuratively, as expressive of *periods* of time?

Martha.—I believe it is the conclusion of scientific men that each day was a distinct and separate epoch, and the wonderful geological discoveries that have been made, prove that the earth is much older than we have record of; this assertion they substantiate from the formation of the strata of rocks, and the substances found imbedded in them; many other remarkable revelations have been and are being made in connection with the science of Geology.

Mary.—They tell us too, that great changes have taken place since the organization of the world; where rivers once flowed, vegetation now teems; and where were the verdant valleys, now the voice of waters speak. Cities have disappeared beneath the volcano's molten lava, or have been destroyed by the earthquake's mighty shock.

S.—Of volcanic eruptions and the earthquake's fearful shock, we need but read the last pages of history to find thereon portrayed, the horrors of their devastating work.

C.—“Change is marked on all things seen; we sometimes think and speak of nations, empires and institutions as enduring, and so they seem as we view them for a moment; but they rise and fall as the tidal waves of the Ocean, by medium of an invisible, immutable power which survives through all their changes.”

A.—How beautiful is earth! from its elements of growth are transformed thousands of charming objects which delight our eyes. Witness the vegetable kingdom: in the course of one year trees increase their foliage, and buds, leaves, fruits, flowers and their seeds are renewed, yielding bountiful favors to man.

Char.—One would think, that after so many ages of replenishment, its treasures would become exhausted; but they are constantly renewed from the unseen realm of nature, where powerful agencies are unceasingly, yet silently at work producing the wonderful operations wrought in the material Universe.

Mar.—Wonderful indeed are the productions of nature! Trees, plants, flowers and grasses (the most beautiful of which are the cereals), all teem with delightful existence, drawing sustenance from Mother Earth, who is faithful in the renewal of strength and life.

S.—When speaking of the grasses, Margaret mentioned the cereals; I should like to know the meaning of the word cereal.

Char.—Have you never read of the ancient

Gods and Goddesses who were supposed to preside over the destinies of men?

S.—I learned something of the heathen deities in connection with Astronomy, such as Jupiter being the God of Heaven, Mars the God of war, and Neptune the God of the seas. Of the female deities there was Flora the Goddess of flowers; Vesta the Goddess of fire, Astrea the Goddess of justice; and many more; all the planets were named after their imaginary divinities—but I believe, that I never heard of Cereal.

C.—It was Ceres—she was the Goddess of grain and harvest; and is represented carrying a sickle and sheaf; through her blessing, fields of golden grain were perfected and harvested into their garners as proper food for man; hence came the word Cereal.

Mary.—Was Astronomy known to the ancients?

A.—Certainly, and was taught in Egypt, India, Chaldea and Greece long before the Christian era. The first astronomers were shepherds and herdsmen; they were led to the study, by observing the movements of the heavenly bodies, while watching their flocks in the fields. They, however, entertained the erroneous idea that the earth was flat, and that the sun, moon and stars actually revolved round it, as they appear to do every twenty-four hours.

Martha.—It was not until the beginning of the sixteenth century, that the true system or theory of Astronomy was promulgated by Copernicus, a Prussian Astronomer. This was about eighteen years after the discovery of America by Columbus.

Char.—The greatest antiquity boasted of in science is agriculture. History records, that for ages it was the only art practised by mankind. The Chinese, Chaldeans and Phœnicians, held in their highest estimation the art of husbandry. By this science we obtain all that is necessary for food and nourishment. An ancient writer remarked that agriculture was the mother of all the sciences; for while she flourished the others fared prosperously. Cicero, the great philosopher, spoke of the pleasure he derived from cultivating the land even in his old age. It was not the product alone that delighted him, but the virtue and nature of the soil itself, which, when in its softened and subdued bosom, it receives the scattered seed; it first confines what is hidden within; then, when warmed by the sunlight and its own compression, it spreads, and elicits from the verdant blade that, which, sustained by the fibres of the roots, grows up and develops the fruits of the ear.

S.—What can be more beautiful than a field of wheat ready for the harvest? See how each slender stem gracefully bears the well filled head! And as you glance across the field, it looks like a summer sea when the breezes are at play, causing the shadowy waves to pass over it. Surely with promises replete for the future is the beautiful field of wheat.

Mar.—To observe the progress of life, whether in the animal or vegetable kingdom, is highly interesting to an investigating mind. But here man, with all his science and skill,

can achieve nothing; he may plant and water, but God alone giveth the increase.

M.—It is said that industry is the guardian of innocence, and what requires more of the spirit of industry than the tillage of the land? Or, what labor is in itself more innocent? It is the first of which we have any account. Adam was placed in the garden of Eden to dress and keep it. The Israelites were commanded not to delay to offer of their first ripe fruits unto the Lord. Three times in a year they were to keep a feast; first, the feast of unleavened bread; second, the feast of the harvest, the first fruits of their labors which they had sown in the field; third, the feast of ingathering, at the end of the year. Thus down through all the succeeding ages in the history of our race, we find (as Charlotte remarked) that agriculture was pre-eminent as the foundation of man's physical wants.

C.—The farmer, of all laborers, is the most independent; on the product of his toils mankind depend for subsistence; 't is his to plow, to sow, to cultivate, and reap the fruits of earth; which alone are the proper building material for the house we live in. For God said: “Behold, I have given you every herb bearing seed which is upon the face of the earth, to you it shall be for meat,” even so to the lower animal creation.

Mary.—If we could only look back through the dim vista of a century, and behold the changes wrought (by diligence and exertion) on consecrated ground, among these lovely hills, we would be somewhat surprised. Over land once stony and uncultivated, the mowing machine now passes smoothly, and the plow upturns the sod of many a field, whose soil in its natural state would yield but scanty vegetable life.

A.—'T is true, our home, now pleasant and comfortable, was once almost in a wilderness state. But how has industry prospered! and now ('neath the sunshine of God's blessing) it teems with vegetable life and beauty, a peaceful and happy abode.

Martha.—All honor to the farmer! he needs no sculptured work of art to perpetuate his name; the verdant fields bespeak his praise; and the murmuring streams, which course their way through smiling meadows, shall sing sweet requiems to his memory long after he has ceased to sow and reap. And those extended lines of walls (so nicely laid), will they not stand as monuments to commemorate his life of industry?

Char.—Certainly they will.

(To be continued.)

Dr. Franklin, in summing up the evils of drunkenness, says: “Houses without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals or manners.”

I CAN'T.—“Shame on you, the expression is bad enough on the tongue of infancy. To that of manhood or womanhood it is a disgrace. How do you know you ‘can’t’? Have you tried? Well, if you have, try once more. The task before you may be very difficult. What if it is? It is then often the more worthy of performance. Courage, then, young man, or young woman, whoever you be! Resolve to know no such word as ‘can’t.’”—*College Review*.

MISCELLANEOUS.

Visit to the Shaker Settlement.

"Last, but not least, comes up the remembrance of my visit to the Shaker Settlement. That is a leaf in memory to which I shall often turn. I have it all before me now. Its broad acres of rich land; the trees laden with ripe golden fruit,—everything growing in rich profusion that heart could wish for; the substantial pleasant built houses; the cheerful ways of the well-ordered families; the great broad-backed, soft-eyed cows, themselves partaking of the quiet, gentle ways of their keepers,—the rich, pure milk drawn from their udders by the pretty young Shakeresses; the young brother who passed on before us, showing us his stock (and with an air of pride pointing out his best) with his broad-brimmed hat, fat, rosy cheeks, and bright black eyes,—all these things make a bright picture that will never fade.

"As I passed from one to another and saw the calm, happy look on each, I could not but wonder of their inner lives,—what of their hopes and fears, &c., &c. * * *

"As these things crowd my mind, the tall, slender figure of Sister Sarah comes up before me. Her kind, motherly ways gave me the confidence to ask what I would. She told how, at seven years of age, her mother had brought her from the far-off hills of Vermont, and laid her an offering upon God's altar, consecrating her to His service. Fifty years have passed since then, and her testimony now is, 'I am happy.' What a lesson for the worldling! I scanned that placid face; no mark of discontent was there; no hard-drawn lines had settled round any of the features, but a peaceful, happy expression, telling of the beauty of her life. As I looked at her I wondered if, when fifty-three years of my life had passed, I should be able to bear the same testimony. And then I said to her: 'Have you never in all these long years longed for the pleasures of the world?' With an eye beaming with truthfulness and a voice full of sweetness, she said: 'Nay, sister, never.' With this testimony I was led to believe what I had never thought before, that the Shakers are a happy people. All that I saw led me to think it. It is surely no convent life with its rigid laws and penances; no dark vaults or gloomy cells; no high walls or grated windows. Strong, willing hearts are there, bearing a firm but gentle rule. A ready obedience from all, gives birth to the good order and happiness that are so plainly visible. As I passed through the cool, pleasant rooms, seeing the happy faces and hearing the cheerful voices of old and young, and seeing the well-filled larders, I thought, 'O, what a home for the hungry, what a rest for the weary!' I know it is very unromantic to talk of being hungry; but as I am of the earth, earthy, I confess I was able to do justice to the sweet Graham bread and golden butter, the fresh milk, cakes, pies and fruit that were set before us. And then there was such a delicate politeness in the offering of this lunch, almost making us feel that it was by accident, while we knew it was placed there especially for us. After feasting on these good things, we were led back to the reception room by gentle Sister Sarah. I could not but express my thankfulness for

the kindness she had manifested and the pleasure I had realized, and looking into her clear, calm eyes, I longed for a place in her love and memory; and when I asked her to grant me this boon, bright tears gathered in those soft eyes, and she bent over and imprinted a fervent kiss on my face. I shall never forget the pleasure of those sweet lips; and like the child whom the great Napoleon kissed, must ever keep that spot sacred. I do not know that it was so, but I shall ever cherish the idea that when the dewy tears gathered in those soft eyes and that warm kiss was given, there went up a prayer for my eternal welfare. Be that as it may, I shall ever pray for one who was to me so kind, and I look forward to the time when I shall rest beside the River of Life and hold sweet converse with the gentle spirit of Sister Sarah.

MARY FRANCES CARR.

Duality of the Deity.

Say first of God above or man below,
What can we reason, but from what we know?"

On this first principle, we believe it is a self-evident fact that God is dual. Two great principles united constitute Deity. The fact is referred to by the Apostle Paul. "The invisible things of Him, from the foundation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and godhead." Rom. i. 20. In the things that are made, or the universe, from inanimate matter up to man, we see the manifestation of two great, fundamental principles, viz: *male* and *female*. As God is the cause, of which the universe is the effect, and as every effect is like its cause, and the effect is positively male and female, it logically follows that the cause *must* be male and female. Thus it is equally true whether we say that God is male and female, or that an infinite perfection of the male and female principles is God.

At the creation, God (speaking as we think to his counterpart) said, "Let us make man in our own image, after our likeness. So God created man in his own image and likeness. In the image of God created he him, male and female created he them, and blessed them, and called their name Adam." Gen. i. 26, 27. Gen. v. 2. Here we see it took both the male and female principles to constitute Adam, who was created in the likeness of God. Thus it is emphatically stated that God made man *male* and *female* in his *own image*, which of course must be male and female. Every stream is like its fountain, and every kind of fruit like its parent tree.

We wish to be understood, when we say that mere physical development but imperfectly shadows forth the great distinctiveness of sex, more radically and beautifully expressed in the peculiar affectional, intellectual, moral, and spiritual natures of each, exquisitely adapting the sexes to each other's association.

Could God any more impart the distinct female element to man, unless it was a concomitant part of his own being, than he could impart to man, intelligence, love or goodness, unless these principles existed in Deity? Think of a God creating man, with the noble

qualities of intuition, reason and justice, himself utterly devoid of these principles. Then think of the absurdity of his creating a universe half bearing principle or female, while in his own nature, he embodies only the male principle.

Jesus Christ was the first who revealed God as a father. God as a mother, will only be fully manifested in his *second appearing*. Though the term father implies mother; as natural things are typical of spiritual. And Jesus hath said, "Wisdom is justified of all her children." Mat. xi. 19. Luke, vii. 35. Wisdom, in those languages, is used in the feminine gender. Therefore wisdom having children is a mother. The same being referred to many times in sacred writ we quote a part. Doth not *wisdom* cry, "Receive my instruction and not silver; and knowledge rather than choice gold. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When he prepared the heavens I was there, when he appointed the foundations of the earth. Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him?" Prov. viii. Here we have it in plain language, that wisdom as the bearing spirit is the mother of all living, co-existent with the Father, rejoicing always before him as one brought up with him. This could not consistently apply to Jesus Christ, as the son of God, as the term son signifies a created being, hence not the first cause, or God; as father, must exist prior to son, and God is not a created being, but existed from everlasting. That it does apply to the Holy Ghost, we fully believe. For in the sense we have quoted Wisdom, we think the terms synonymous.

Here we find a consistent way to look through nature up to nature's God. Can there be a more natural or consoling idea than to view God as our Heavenly Parentage, father and mother? We have had earthly mothers kind and tender to us. Shall we then reject their true type, a Heavenly Mother, and voluntarily cast ourselves on the ocean of existence, half orphan?

We think the prevalence of this semi-atheism accounts in great measure for that deplorable want of wisdom, love and truth among men. For "He that sinneth against me wrongeth his own soul; and all they that hate me, love death." Prov. viii. 36. On the other hand, the awful prevalence of sin and corruption is one prominent cause why mankind reject their mother in God. "For into a malicious soul wisdom will not enter, nor dwell in a body that is subject to sin."

The legitimate tendency of incorrect views on this subject, is to disorganize the whole creation of God. And as the female principle, is not recognized in Deity, of a consequence, it is but partially recognized in humanity; so that womanhood finds the curse pronounced upon her, "Thy desire shall be to thy husband, and he shall rule over thee"—Gen. iii. 16,—redoubled, by the ignorance and tyranny of man. I presume our readers are aware that some nations to-day deny her claims to immortality, whose laws

make merchandize of her, a condition in which her highest prerogative is to be a slave. Shocking barbarity! But how much does civilized man improve upon this, while he denies her any rights but such as he chooses to grant? His conception of how she may subserve his interest or pleasure may be more elevated than that of the Hindoo or Mussulman, but while he claims the prerogative of ruling her absolutely, for his own pleasure or interest, is not the principle the same?

It is suggested that benevolence and love on the part of man should be sufficient to guarantee justice to woman. Though this were true, still woman has inalienable rights as natural and sacred as those accorded to man. And *rights* which man by law or otherwise has no right to infringe upon. We are aware that a just conception of woman's true sphere has increased with the progress of civilization, as indeed it always must. But we must not conclude from this that perfection has been attained. Never! until we wash our hands clean from the rust and barbarism of ages of error, and practically confess to the principle that the rights of nature and justice, are paramount to the long established rights of custom or power. My friends! the right of power is the tyrant that waves his iron sceptre over earth's suffering millions, consigns the destiny of thousands to the nod of one, tramples on the weak and oppressed, and robs the defenceless. The history of woman's unnatural slavery to this principle, is the history of the infamy and degradation of our race, in all ages, and among all nations.

The increasing interest in, and agitation of the subject of woman's rights, woman suffrage, &c., are convincing evidence that the waters of truth are troubled, and a living prophecy that progress will be made in this direction. But we believe that woman's true sphere can be fully comprehended only by those who recognize the fact that God is *mother* as well as *father*. The promulgation of correct views of deity must ultimately result in the proper elevation of woman, and of a consequence, the race. And thus, through the ushering in of a purer and higher social system of righteousness and peace, we look for the dawn of the Glorious Millennium. C. E. S.

Growth.

Our entrance into this world is not accompanied with minds stored with problems, mathematically solved, nor with consciences graded to the admeasurement of what is right or wrong.

We enter this sphere with innate faculties capable of progress; the unfolding of which is very gradual. As infants, we see colors, hear sounds and observe forms; but not until the faculties have been educated to distinguish the colors, classify the sounds, separate form from size, and size from weight, do they become any more beneficial to ourselves or others, than the precious ore imbedded in the extraneous shale of the earth. This must be mined; subjected to the processes of crushing, washing, smelting, etc., before the gold can be of service to any, or fitted to be moulded into the multiform uses of gold. But the gold is none the less gold, when mixed with quartz, than in its service to the most noble enterprises.

The untutored child of nature, who, know-

ing only those needs which at the moment press upon him, makes no provision for the future, more than the raven for its food; yet there is in him an inherent consciousness of a higher power than himself; he "sees God in storms, and hears him in the winds;" when necessitated to retire without his usual meal, it is the punishment of the Great Spirit for his wrong doing; but when there is plenty of game, food in abundance, then are the gods pleased, and the heart of the savage made glad; and here we see untrained intuition. Making the distinction between right and wrong, being an intellectual process, is perfect or imperfect, correct or incorrect, according to the degree of the mind's education into the divine light.

To humanity is granted a knowledge and power that are denied to the brutal. These are used almost without limit, for the benefit or harm of the race; not merely that portion of it cotemporary with ourselves, but affecting the posterity of ages yet to come; and we find the blessings and iniquities of ages past acting on the platform of earth to-day! Is it generally considered how much we encourage the growth, or retard the progress of the Millennium to our fellows or successors? and when the great law of compensation is enforced, how shall we stand affected? There is in man the will and power to be kind, or to do harm. In his depraved condition, he retaliates wrongs done him, and apparent wrongs to his friends; distributing animosity, not only to the actual assailants, but often to the innocent relations. The first process of elevating such degraded humanity, is to enlighten it. If a man is physically diseased, then give him physiological and hygienic instruction and treatment to meet the case. If morally wrong, let him feel the administration of justice, and taught the golden rule. If spiritually degenerated, like the gold amid the accumulated quartz, let there be a process of separation, of burning the dross, until the *gold* only shall remain; and this can only be done by the action of the divine elements on the individual, as operates the sun and rain in the production of "first the blade, then the ear, then the full corn in the ear." Religious life is not perfected at a bound, nor by momentary conversion. Generations will pass, and the individual of to-day will yet see a way of progression. Moses was a school-master, and taught his people of righteousness on the earthly plane. Subsequent prophets foretold a glorious and more perfect day, when the knowledge of the Lord should not only enlighten us as to things of earthly righteousness, but to encompass the whole man, "as the waters cover the sea;" and this knowledge is found illustrated in the character of Jesus—the Christ—who was the first individual who put an end to the world in himself. In him, we find the fully-developed spiritual man. In him, may be seen the elements of eternal life! In us, may be discovered "the pearl of great price,"—eternal life—covered up with much earthly quartz; and the soul's dissatisfaction will search out the gem, and then, when found, will we sell all the quartz of an earthly life, and buy the new field of life, that alone contains our redemption!

H. B., Watervliet, N. Y.

POETICAL.

Lines,

Suggested by a Visit to the Shakers, near Albany.

BY CHARLOTTE CUSHMAN.

1.
Mysterious worshippers!
Are ye indeed the things ye seem to be.
Of earth, yet of its iron influence free
From all that stirs
Our being's pulse, and gives to fleeting life [strife?]
What well the Hun hath termed "the rapture of the

2.
Are the gay visions gone,
Those day dreams of the mind by fate there flung,
And the fair hopes to which the soul once clung?
And battled on;
Have ye outlived them? All that must have sprung
And quickened into life when ye were young?

3.
Does memory never roam
To ties that, grown with years, ye idly sever,
To the old haunts, that ye have left forever
Your early homes;
Your ancient creed, once faith's sustaining lever,
The loved, who erst prayed with you—now may never?

4.
Has not ambition's pæan
Some power within your hearts to wake anew
To deeds of higher emprise—worthier you,
Ye monkish men,
Than may be reap'd from fields?—do ye not rue
The drone-like course of life ye now pursue?

5.
The camp, the council, all
That woos the soldiers to the field of fame—
That gives the sage his meed—the hard his name,
And coronal—
Bidding a people's voice their praise proclaim;
Can ye forego the strife nor own your shame?

6.
Have ye forgot your youth
When expectations soared on pinions high,
And hope shone out in boyhood's cloudless sky,
Seeming all truth—
When all look'd fair to fancy's ardent eye,
And pleasure wore an air of sorcery?

7.
You, too! what early blight
Has withered your fond hopes, that ye thus stand,
A group of sisters 'mong this monkish band?
Ye creatures bright!
Has sorrow scored your brows with demon hand,
And o'er your hopes pass'd treachery's burning brand?

8.
Ye would have graced right well
The bridal scene,—the banquet or the bowers,
Where mirth and revelry usurp the hours—
Where, like a spell,
Beauty is sovereign, where man owns its powers,
And woman's tread is o'er a path of flowers.

9.
Yet seem ye not as those
Within whose bosoms memory's vigils keep,
Beneath your drooping lids no passions sleep,
And your pale brows
Bare not the tracery of emotions deep—
Ye seem too cold and passionless to weep!

Answer

To "Lines by Charlotte Cushman."

We are indeed the things we seem to be,
Of earth, and from its iron influence free;
For we are they, or halt, or lame, or dumb,
"On whom the ends of this vain world are come."
We have outlived those day-dreams of the mind—
Those flattering phantoms, which so many bind.
All man-made creeds ("your faith's sustaining lever,")
We have forsaken, and have left forever!
To plainly tell the truth, we do not rue
The sober, godly course that we pursue;
But 'tis not we, who live the drossy lives,
But those who have their husbands or their wives!
But if by drones you mean they're lazy men,
Charlotte Cushman, take it back again;
For one with half an eye, or half a mind,
Can there see industry and wealth combin'd.
Your visit must have been exceeding short,
Or else your brain is of the shallow sort.

If camps and counells—soldiers, "fields of fame,"
Or yet, a people's praise or a people's blame,
Is all that gives the sage or bard his name,
We can "forego the strife, nor own our shame."

What great temptations you hold up to view
For men of sense or reason to pursue!
The praise of mortals!—what can it avail,
When all their boasted language has to fail?

"And sorrow has not scored with demon hand,
Nor o'er our hopes pass'd Treachery's burning brand,"
But where the sorrows and where treachery are,
I think may easily be made appear.
In "bridal scenes," in "banquets and in bowers"—
Mid revelry and variegated flowers,
Is where our mother Eve first felt their powers.

The "bridal scene," you say, we'd "grace right well";
"Laug syne" there our first parents blindly fell!—
The bridal scene!—Is this your end or aim?"
And can you this pursue "nor own your shame?"
If so, *weak*, pithy, superficial thing,
Drink, silent drink, the sick Hymenial spring.

The bridal scene! the banquet or the bowers,
Or "woman's [bed of thorns, or] path of flowers,"
Can't all persuade our souls to turn aside
To live in filthy lust or cruel pride.

Alas! Your path of flowers will disappear,
Even now a thousand thorns are pointing near;
Ah, here you find base "treachery's burning brand,"
And sorrows score the heart, nor spare the hand.
But here "Beauty's sovereign," so say you,
A thing that in one hour may lose its hue,
It lies upon the surface of the skin—
Aye, Beauty's self was never worth a pin;
But still it suits the superficial mind—
The slight observer of the human kind;
The airy, fleet, vain, and hollow thing,
That only feeds on wily flattering.

"Man owns its powers?"—and what will man *not* own
To gain his end, to captivate, dethrone?
The truth is this, whatever he may feign,
You'll find your greatest loss his greatest gain;
For like the bee he will improve the hour,
And all day long he'll buzz from flow'r to flow'r,
And when he sips the sweetness all away,
For aught he cares the flowers may all decay.

But here each other's virtues we partake,
Where men and women all those ills forsake;
True virtue spreads her bright Angelic wing,
While saints and seraphs praise the Almighty King.
And when the matter's rightly understood,
You'll find we labor for each other's good;
And this, Charlotte Cushman, is our aim,
"Can you forego this strife, nor own your shame?"

Now if you would receive a modest hint,
You'd keep your *name* at least, from public print,
Nor have it hoisted, handled round and round,
And echoed o'er the earth from mound to mound,
As the great advocate of (O, the name!)
Now can you think of this, nor "own your shame?"
But Charlotte, learn to take a deeper view
Of what your neighbors say, or neighbors do;
And when some flattering knaves around you tread,
Just think of what a SHAKER GIRL has said. S. E.

A Concise Statement

OF THE PRINCIPLES OF THE ONLY TRUE
CHURCH, ACCORDING TO THE GOSPEL OF THE
PRESENT APPEARANCE OF CHRIST, AS HELD
TO AND PRACTISED BY THE FOLLOWERS OF
THE LIVING SAVIOUR.

1st. We believe that the first light of salvation was given or made known to the patriarchs by promise; and they that believed in the promise of Christ, and were obedient to the command of God made known unto them, were the people of God, and were accepted of Him as righteous, or perfect in their generations; according to the measure of light and truth manifested unto them; which was as water to the ancles signified by Ezekiel's vision of the holy waters (chapter 47). And altho' they could not receive regeneration or the fullness of salvation from the fleshly or fallen nature in this life; because the fullness of time was not yet come, that they should receive the baptism of the Holy Ghost and fire; for the destruction of the body of sin,

and purification of the soul. but Abram being called, and chosen of God as the father of the faithful, was received into covenant relation with God by promise; that in him (and his seed which was Christ) all the families of the earth should be blessed, and these earthly blessings, which were promised to Abram, were a shadow of gospel or spiritual blessings to come: and circumcision, though it was a seal of Abram's faith, yet it was but a sign of the mortification and destruction of the flesh by the gospel in a future day. Observe, circumcision did not cleanse the man from sin; but was a sign of the baptism of the Holy Ghost and fire: which is by the power of God manifested in divers operations and gifts of the spirit, as in the days of the apostles; which does in deed destroy the body of sin, or fleshly nature, and purify the man from all sin, both soul and body. So that Abram, though in the full faith of the promise, yet as he did not receive the substance of the thing promised, his hope of eternal salvation was in Christ, by the gospel to be attained in the resurrection from the dead.

2d. The second dispensation was the law that was given of God to Israel, by the hand of Moses; which was a further manifestation of that salvation which was promised through Christ by the gospel, both in the order and ordinances which was instituted and given to Israel, as the church and people of God according to that dispensation; which was as waters to the knees, Ezekiel 47, by which they were distinguished from all the families of the earth. For, while they were strictly obedient to all the commands, ordinances, and statutes, that God gave them, they were approved of God according to the promise for life; and blessing was promised unto them in the line of obedience: cursing and death, in disobedience: for God, who is ever jealous for the honor and glory of his own great name, always dealt with them according to his word; for while they were obedient to the command of God and purged out sin from amongst them, God was with them, according to his promise. But when they disobeyed the command of God, and committed sin, and became like other people, the hand of the Lord was turned against them; and those evils came upon them which God had threatened; so we see that they that were wholly obedient to the will of God, made known in that dispensation, were accepted as just, or righteous: yet as the dispensation was short, they did not attain that salvation which was promised in the gospel; so that as it respected the new-birth, or real purification of the man from all sin, the law made nothing perfect, but was a shadow of good things to come; their only hope of eternal redemption was in the promise of Christ, by the gospel to be attained in the resurrection from the dead. Acts of the Apostles xxvi. 6, 7.

3d. The third dispensation was the gospel of Christ's first appearance, in the flesh: and that salvation which took place in consequence of his life, death, resurrection, and ascension at the right hand of the Father, being accepted in his obedience, as the first-born among many brethren, he received power and authority to administer the power

of the resurrection and eternal judgment to all the children of men; so that he has become the author of eternal salvation to all that obey him; and as Christ has this power in himself, he did administer power and authority to his church at the day of pentecost, as his body: with all the gifts that he had promised them, which was the first gift of the Holy Ghost, as an indwelling comforter to abide with them forever; and by which they were baptized into Christ's death; death to all sin; and were in the hope of the resurrection from the dead, through the operation of the power of God, which wrought in them. And as they had received the substance of the promise of Christ come in the flesh, by the gift and power of the Holy Ghost, they had power to preach the gospel in Christ's name to every creature, and to administer the power of God to as many as believed, and were obedient to the gospel which they preached, and also to remit and retain sin in the name and authority of Christ on earth.

J. M.

(To be Continued.)

The January and February numbers of THE SHAKER are unavoidably late, but will be on time in the future, with additional departments.

EDITOR.

THE SHAKER.

A

MONTHLY JOURNAL,

DEVOTED TO THE EXPOSITION OF RELIGION,
ACCORDING TO SHAKER THEOLOGY.

FIFTY CENTS, PER ANNUM, IN ADVANCE.

Address, G. A. LOMAS, Resident Editor, Shakers,
ALBANY, N. Y.

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" Henry Cummings, Enfield, Grafton Co., N. H.
" John B. Vance, Alfred, Shakers, York Co., Me.
" Alonzo Gilman, West Gloucester, Cumberland Co., Me., Shakers.
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" Stephen Ball, Dayton, Shakers, Ohio.
" George Rmyon, Pleasant Hill, Mercer Co., Ky.
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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by, and under the direction of the Mt. Lebanon Bishopric.

VOL. I.

SHAKERS, ALBANY, N. Y., FEBRUARY, 1871.

No. 2.

Church and State—No. 2.

In our first issue, we commenced a series of papers, being an inquiry into the foundational principles of the civil and religious governments of the United States, and of the United Societies. Extremes meet. The extreme of skepticism towards theological and religious ideas, when interblended with statutory laws and civil institutions, ultimated itself in the United States Government. This has recently been demonstrated, and ably commented upon, by the "*New York Tribune*," showing that the Senate pronounced it a non-sectarian and unreligious government, as follows:—

"*A Ray of Light from the Past.*"

"The theologians who insist that our government rests upon an implied assumption or recognition of the divine authority of the Christian religion, and who wish to make that recognition palpable, by an amendment of the Constitution, will find a hard nut to crack in the following provision in the treaty of Tripoli, made under the administration of Washington, in 1796, when the fundamental principles of the government, and the ideas and purposes of its founders were yet fresh in the minds of the people.

"As the government of the United States is not in any sense founded on the Christian religion; as it has in itself no character of enmity against the laws, religion, or tranquillity of Mussulman's; and as the said States never have entered into any war or act of hostility against any Mohammedan nation; it is declared by the parties, that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries."

"To this declaration, which bears the stamp of the Senate's approval, is appended the name of George Washington, who held, that his speculative faith entitled him to no privileges, as a citizen, that were not common to all others, of whatever religious belief or unbelief. The Declaration, moreover, for aught that appears, received the assent of the whole American people, as embodying an essential and fundamental principle of the Government.

"Let us not, in the very hour of our rejoicing over the downfall of the civil authority of the Church in the Roman States, countenance the attempt to remove the barriers erected by our fathers against a union of Church and State in this Republic."

And this is a principle essential to its own self-preservation.

The mental, intellectual, and spiritual freedom of the human mind in all its phases (when not incarnated in acts to the injury of the same rights in others), was what the revolutionary fathers fought for, and germinally embodied in the United States' constitution.

The opposite extremes of Spiritualists and religiously-exercised people, like the French Prophets, the Moravians, and Dunkers; together with New Lights, Breakers, and Quakers, feared God exceedingly, and were mediums of influence from the spirit land. These often spoke and acted as they were moved upon by the invisible souls of disembodied men and women seeking to work the work of God on earth.

Out of these arose Mother Ann and her little company of devoted souls; and through their labors the elements became ultimated and organized in the religious Communism of the Shakers—the United Societies

From the first there was a deep sympathy between these apparently opposite extremes—the respective founders of two systems in nowise antagonistic,—which became incorporated in a purely *civil* and a purely *religious* government. They were nearer together, and more alike, than either of them understood. Both were infidel to the popular orthodoxy of Christendom, as exhibited in the combined church and and state organizations of the civilized world. They disbelieved alike, and both were terribly in earnest.

While the skeptical powers were plighting their lives and faith and sacred honor in fighting the battles of humanity against *monarchy*—the church and state union—the divine right of kings—with its concomitants, the religious spiritualists were fighting, in "battles of shaking" (often to be

heard a mile distant), the anti-Christian theology of a Trinity of masculine Gods; the vicarious atonement for sin through the material blood of Jesus; the resurrection of physical bodies, ages after death; the eternally-lost condition of all souls, except a few nominal Christians; the blending together of generation and regeneration, of war and peace, of selfishness and communion of saints.

While the Shakers deprecated persecution for conscience' sake, and only to be met with from the priesthood of anti-Christ, the skeptics sought, by a constitutional provision, to render it—persecution—*legally impossible* within the jurisdiction of the United States.

Art. 1.—"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Art. 37, First Constitution of the State of New York.—"And whereas we are required, by the benevolent principles of rational liberty, not only to expel civil tyranny, but also to guard against that spiritual oppression and intolerance where-with the bigotry and ambition of weak and wicked priests and princes have scourged mankind; the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever hereafter be allowed within this State to all mankind."

Art. 39.—"And whereas the ministers of the gospel are, by their profession, dedicated to the service of God and the cure of souls and ought not to be diverted from the great duties of their function; therefore, no minister of the gospel, or priest of any denomination whatsoever, shall, at any time hereafter, under any pretense or description whatever, be eligible to, or capable of, holding any civil or military office or place within this State."

These enactments plainly indicate the character and design of the men who framed them; and, as burnt children dread the fire, so did those skeptics go, even over the line of equal rights to discriminate against a class of men—Gospel ministers—who, of all others, ought logically, on the assumption that Christianity is *par excellence* the religion, to be the safest depositaries of civil power.

It is because worldly, Gentile Christianity includes elements that are not in and of the Gospel of Jesus Christ, that its ministers are thus disfranchised, in self-defence, by the sovereign people.

William Pitt, in an essay on superstition speaks of a "certain unnatural passion which we will call *religious hatred*,—fixed, constant, deep-rooted, and immortal. All other passions rise and fall, die and revive again; but this of religious hatred rises and grows, every day, stronger upon the mind as we grow more religious, because we hate for God's sake, and for the sake of those poor souls, too, who have the misfortune not to believe as we do: and can we, in so good a cause, hate too much? The more thoroughly we hate, the better we are; and the more mischief we do to the bodies and estates of those infidels and heretics, the more do we show our love to God. This is religious zeal; and this has been called Divinity. But remember, the only true Divinity is Humanity."—*London Journal*, 1733.

Thomas Paine's "Age of Reason" opens thus:—"I believe in one God, and no more; and I hope for happiness beyond this life. I believe the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and in endeavoring to make our fellow creatures happy. *The world is my country, to do good is my religion*," was this unbeliever's motto.

Thus was the American Government established, which was in no sense theological; but a purely *civil* government, belonging equally to *all* its citizens, whatever their beliefs or unbeliefs, from the Atheist to the Quaker. Universal suffrage for *white men*, and universal liberty for *white* people, was fully and amply secured. Thenceforth rulers were to be the people's choice and the people's servants; and not, as heretofore the people's masters. And above all in value was the perpetual right of Constitutional amendment.

Jefferson says: "At our first legislative session, after the Declaration of Independence we abolished the law of Entails and Primogeniture, and divided the lands of intestates equally among their heirs. These laws, drawn by myself, laid the axe to the root of pseudo-aristocracy." He also proposed a system of free schools, which was too far ahead of the times to be adopted. And, on that account, many forms of evil were reserved to be purged away by succeeding generations, under the power of Constitutional amendments in the good time they saw coming. Prominent among these was slavery and its primal cause, land monopoly, or *unlimited* landed possessions.

There was to be a new heaven, or Church, and a new earth, or civil Government, wherein should dwell righteousness. We have seen the foundations of both of these laid in the Revolutionary times, and by men and women whose minds were adapted to the work. The removal of the great curse of slavery, so adverse to the genius of the government and to the principles and desires of its real founders, could be accomplished only by a similar class of minds raised up and inspired by those original governmental founders in the spiritual world. And thus was opened the second of the seven degrees in the onward progress of our Government towards a condition of rational and perfect national righteousness. And as Lincoln was the central personage in the great national tragedy which ensued, we will introduce him on the stage and see what is the evidence, and what are the facts.

W. H. Herndon says: "One or two preliminary remarks will help us to understand why he (Lincoln) disagreed with the Christian world, in its principles as well as in its theology. In the first place, Mr. Lincoln's was a purely logical mind; and, secondly, Mr. Lincoln was purely a practical man. He had no fancy or imagination, and not much emotion. He was a realist, as opposed to an idealist. As a general rule, it is true, that a purely logical mind has not much hope, if it ever has faith, in the *unseen* and *unknown*. He was terribly, *vexatiously*, skeptical.

"I became acquainted with Mr. Lincoln in 1834, and I think I knew him to the day of his death. He came to Illinois in 1830, and settled in New Salem, Ill. It was here that Mr. Lincoln became acquainted with a class of men the world never saw the like of before or since. They were large men; large in body, and large in mind; hard to whip, and never to be fooled. They were a bold, daring, and reckless set of men. They were men of their own minds—believed what was demonstrable; were men of great common sense.

"With these men Mr. Lincoln was thrown; with them he lived, and with them he moved and almost had his being. They were skeptics, all—seoffers, some. These seoffers were good men; and their seoffs were protests against theology,—loud protests against the follies of Christianity. They had never heard of Theism, or the better religious thoughts of this age. They riddled all divines; and not unfrequently made them skeptics—disbelievers like themselves. They were a jovial, healthful, generous, social, true, and manly set of people.

"In 1835, he wrote a small work on

Infidelity and intended to have it published. The book was an attack upon the whole grounds of Christianity; and especially was it an attack upon the idea that *Jesus was the Christ*, the true and only-begotten Son of God, as the Christian world contends.

"His friend Hill, who had an eye to Lincoln's popularity, who saw in him a rising man, and wished him success, and believing that, if the book were published, it would kill Lincoln for ever, snatched it from his hand and put it into a hot stove.

"When accused of being an infidel, by his political enemies, during a canvass, he never denied the charge,—*'would die first.'*

"Lincoln did not believe in a special creation; his idea being, that all creation was an evolution under law. He did not believe that the Bible was a special revelation from God: did not believe in miracles, as understood by the Christian world. He believed in universal inspiration and miracles, under law. He believed that all things—both matter and mind—were governed by law, universal, absolute and eternal. Law, to Lincoln, was everything. Yet he, like Paine, believed in God and in immortality."—*Index*.

"I maintain that Lincoln was a deeply religious man, at all times, and in all places, in spite of his transient doubts, although not a Christian."—*Index*.

I have reason to know, that Lincoln did not believe largely in God; and that, before his death he became a Spiritualist, and was, like his bosom friend, Stanton, a warm sympathizer with the rational and simple faith of the *Shakers*. He acted well his part before he left the stage of action. That accounts for the *Shakers* not being "wiped out" during the late war.

Inasmuch as Ann Lee and her companions came by revelation to America, having been spiritually informed and fully assured that the revolution would be successful, and that a Gentile Pentecostal Church would be established upon earth, which, like the Jewish Pentecostal Church, would abjure physical sexuality, selfish rights of property, destructive carnal warfare, wasteful pride, and foolish pomp in dress and equipage, or in vain surroundings in natural things; and would build up community homes on the basis of personal purity of flesh and spirit, and holiness—the perfecting of the individual character.

Disconnected by a discrete degree from the civil government, it is the Church in its true character and order, destined to shine and operate upon the civil government, as the sun upon the moon and earth—the primal source of all vitality and virility, and the Ruler of day and night.

"The law of righteousness shall go forth from Zion, and the word of the Lord from Jerusalem"—the civil government—which will continue to progress until it shall be the means of securing all the "inalienable rights" to both man and woman, and the necessities and comforts of life to *all* the people, each one "sitting under his own vine and fig-tree, with none," moved by spirit of war, "to make them afraid." For wars shall cease to the ends of the earth, in all nations that will accept the reign and rule of the "Prince of Peace!" Reorganization without Disintegration!"

F. W. E.

BIOGRAPHICAL.

Ann Lee.

(Continued.)

For the greater part of nine years did Ann Lee suffer thus—the severest mental agony—though she experienced seasons of relief, during which she was instructed by heavenly visions and divine revelations why God was thus dealing with her; and with this understanding she bore with fortitude the agonies of preparation, that were fitting her as a receptacle and medium for the Christ Spirit. The revelations made known to her, were the necessity of self-abasement, sorrow for, and departure from sin—the antipodes of that instruction that provides another to die a physical death, to atone for the millions that continue in and unto sin.

Ann realized the full loss suffered by humanity, but was not yet aware of what the foundation of sin consisted; nor could she yet see any prospect of relief in the preaching or practices of theological teachers, for the salvation of souls from sin here, or for their redemption hereafter. She agonized to know the cause of human woes, and of their reparation. While lying in the Manchester jail, incarcerated for preaching against "those fleshly lusts that war against the soul," "the mystery of iniquity," as made known to her by directing agencies, she saw, and experienced the manifestation of the baptism of the Christ Spirit—the same that made Jesus, the Christ; and the same that will make every man and woman Christ, when prepared; and the manifestations of this Christ through her, taught many strange things—of the new heavens and earth; of the true Resurrection, consisting of living above the life of generative lusts; of virgin purity being a component of eternal life, and the impossibility of enjoying the life of the Spirit while engaging in the pleasures of the flesh!

Her testimonies against nature corrupt were the intonations of her directing spirit-agencies, and often brought the deepest embarrassments upon her in their delivery; for she was human, and knew how keenly these testimonies set; but her Christ-duty was superior to human frailties, and she delivered herself "as one

having authority."* After her imprisonment in Manchester, she was acknowledged as a leader in spiritual things, and was ever after known as Mother Ann. The religious exercises of her band were singing and dancing, shaking and shouting, speaking in strange tongues, and prophesying after the manner of the Primitive Christian Church.

From this time, Mother Ann testified by the Christ Spirit, against all lustful gratifications as the source and foundation of all human misery; that no soul could live in the generative sphere, and practice the regeneration of Christ simultaneously; that nature-corrupt was not only unfit for earthly replenishment, but that reproduction, in its most pure, elevated condition, was positively unchristian and uneternal! She delivered her testimony in the spirit of love, but with such heart-searching power, that many stood convicted of the truth, and acknowledged her gospel as correct. In some, the home-thrust truths kindled the most bitter spirit of persecution, particularly among the professors of theology, in whom the lusts of the world, and the religion that sanctioned, and wedded lusts to lusts, were combined. Of her experiences with some of these persecutors, we purpose treating upon in our next, just a century after their occurrence.

* A woman, of Cleveland, Ohio, occupying an elevated position in society, while under the influence of the Spirit, declared that "we married women, living in the gratifications of the flesh with our husbands, are nothing but legalized prostitutes;" and when learning what she had said, nearly crazed with mortification, even after realizing the truth of her words.

Items.

Behold the latter day appears,
And things mysterious greet our ears,
Which seems to make this wise demand,
"Let him that readeth, understand."

It has been asserted that the Shaker males hate the females, and *vice versa*. This is not true; we love each other better than we can express.

It has been said, "The Shakers are the followers of an 'old woman!'" This is not true in any wise: If "old woman" is intended to signify Ann Lee's age, it is false, as she never lived to be aged. As Ann Lee made it the work of her life to crucify the old woman and her deeds of depravity, the Shakers can more consistently be called the followers of the new man (Jesus), and the new woman (Ann).

RIGHT AND WRONG.—"If you don't go to school, my son, who will teach you what is right or wrong?" "I don't get teacht, I find it out." "And how do you find it out?" "By observing that *right* works for a shilling an hour, while *wrong* lives on it!"

All persons able to walk should exercise daily in the open air.

"Be careful lest a too warm desire for distinction should deceive you into pursuits that may cover you with shame, by setting your incapacity and slender abilities in full light."

POETICAL.

Spirit Examination.

What is in thy heart for God?
Search its depths, and see
If thou hast a place for Him,
Kept in purity.
'Mid the treasures of thy life—
Treasures without strife—
Hast thou ever for the Lord,
A willing sacrifice?

What is in thy heart for God?
Are thy joys of earth?
Or hast thou deep happiness
Of enduring worth?
And art thou a fruitful branch—
Of the living tree,
Clothed with innocence, with peace
And true humility?

What is in thy heart for God?
Do thy hopes ascend
Unto truth, and holiness
That shall never end?
Is thy love a living fount,
Gushing, bright and clear?
Doth the image of the Lord
Within its source appear?

All I have I give to God,
And his blessed cause;
Praying, that my life may be
Guided by his laws.
Lead me, holy spirit, down,
'Till I see my loss.
Strengthen me, to do the work
That cometh by the cross.

C. D., Mt. L., N. Y.

During the month of January, 1871, the angels said "Come!" to two interesting young sisters—Marietta Moore and Mary J. Maffit, of Mt. Lebanon, N. Y. Among the treasures of the latter was found the following tribute from one of her companions—Charlotte—whose affection we here make public, without her knowledge:

Together we began to tread
The consecrated ground;
Together entered here, the home,
Where grace and truth abound.
Together we have sought for faith,
Conviction, power, and light;
Together asked for angel's strength,
To guide us in the right.

Together we have toiled, to earn
The love that is so pure,
Which clothes the soul with patience true
All sorrows to endure.
But now doth sickness intervene,
To part us for a time;
Still we will struggle to possess
The angel-life, divine.

True love and friendship shall not cease
For you, my sister dear;
Though you may enter into realms,
Beyond this mortal sphere—
We still will seek, as one in Christ,
For purity and grace;
For light and truth, our souls to guide—
Our errors to erase.

And I will pray, and you will pray,
That we may brighter grow;
And, while you toil in yonder home,
I'll toil in mine below.
Now, dear companion, take my love;
I'll help to bear you through;
And spirit friends will bear you hence,
To scenes of fairer view.

"A great mind is above doing an unjust act; above giving away to buffoonery; above giving away to grief; and it would be invulnerable if compassion did not prey upon its sensibility."

Christian Distinction—No. 1.

"Brethren, be joint imitators of me, and observe those who conduct themselves as ye have us for an example; for many so conduct, of whom I have told you often, and now tell you even with tears, that they are the enemies of the cross of Christ; whose end is destruction, whose God is sensuality, whose glory is in their shame, and whose mind is devoted to earthly things. For our citizenship is in the heavens, from which we also are expecting the Saviour, the Lord Jesus Christ, who shall transform the body of our humiliation, so as to be conformable to the body of his glory, according to the energy by which he can subject all things to himself." Phil. iii. 17-21. (Original.)

These words of the apostle inform us, that connected with the Church of Christ in his day, were many whose lives were not in accordance with the profession they made, and he considered it necessary to caution those to whom he wrote, against their pernicious example. They were mere sensualists, devoted to the pleasures of the appetites and the passions, and their thoughts engrossed with earthly things. In opposition to such, the apostle exhorted the Philippians to be *imitators as one body* of him and of those who lived like him. "For," said he, "our *citizenship* or *community* is in the heavens, or heavenly world, from which we are looking for the Saviour who shall transform us—the body of Christ, the Church of the faithful, who are now bearing the cross and enduring the various afflictions incident to this state of humiliation—so completely in spirit and in character, that we shall be fitted for intimate and personal association with those who constitute the church in glory, with whom our names are already enrolled."

This, then, is the essential distinction between the genuine followers of Christ, and those who merely adhere to his church without possessing its real life; the former, instead of hating the cross of Christ, cherish it as the means by which they retain an intimate relation to the body of Christ, so that his very life and spirit circulate through them as the life of the tree circulates through every branch; the latter are hostile to this cross, because it interferes with their sensual enjoyments; its design being as the word implies, to crucify their sensuality, to destroy their very life; not indeed for any real harm to the person, but that the life of Christ, which is the essential life of heaven, and is the opposite of all sensuality, may be substituted for that. They are enemies of the cross, because they are idolaters; and like almost all idolaters, their god is *self*. Self they worship daily with as much fidelity, as the most zealous devotee who burns incense to his idol! The class of persons to whom the apostle alludes, may not have been addicted to all kinds of sensuality, yet it is evident they must have been to some of its worst forms, for "their glory was in their shame."

They had commenced to follow Christ, perhaps had run well for a season, but from some cause had ceased to bear the cross which was

severe against their sensual inclinations, and preferred to be borne down on the current of pleasure, rather than to stem it, so that they became, finally, the enemies of that which was intended for their salvation. The end of this, as the apostle saw, would be their ruin, hence his tears on their account.

The forms of sensualism are various, and are vastly different in degree, according to the length of time and intensity with which one gives himself to them.

But what is sensualism? Is it the mere fact of deriving enjoyment through the senses? That certainly cannot be, for such is the very constitution of man, that the *legitimate* exercise of the senses is invariably attended with pleasure, and pain is the result of their perverted action. To the eye that dwells upon the various objects of external nature, the mountain and the valley; the ocean, the lake and the river; the forest clad in its summer dress; the prairie with its vast variety of flowers; the cultivated field with its accompaniment of flocks, herds and dwellings, are a source of exhaustless charm. These enjoyments are in themselves pure as the breath of heaven. So the ear is delighted with sweet sounds that greet it from every side, and the taste with agreeable flavors; and God intended these should be. But the eye may look upon forbidden objects; the ear may listen to sounds that pervert the passions; the taste may be intoxicated with the excess of delights; and their entire action may become perverted, instead of being normal, or in accordance with the highest physical, mental and moral welfare of the individual. When this is the case the life of the person is mere sensualism. The legitimate exercise of the senses tends to give a healthy tone to the body, sound action to the mental faculties, and a harmonious growth and development to the moral powers; but their perverse action tends to the very reverse of this. In the body, disease is engendered; the mental faculties are confused, and consequently irregular and uncertain in their action; and the moral powers exhibit an insane condition, just in proportion as the senses have become perverted by abuse. With reason, then, may it be said, the end of the sensualist is destruction. Sensualism is a mighty torrent—a flood that sweeps all before it that is really valuable to man. No matter what may be his natural endowments. He may have a physical form that rivals in beauty and majesty that of Apollo; his intellectual endowments may be of the first order; he may have the ability to move multitudes by his eloquence, and influence to action the minds of thousands by the splendor of his diction, and the moral beauty of his thoughts. There have been very many such. In the beginning of their career, they gave promise of a brilliant course through life, and a glorious termination.

But oh, the disappointment of cherished hopes, and the despair of trusting hearts! The Apostle Paul is not the only one who has had to weep over the fall of those who had seemingly entered upon a course of usefulness and happiness, and promised so much to the cause of virtue. Thousands of others have wept for a similar cause. Many of the bright-

est intellects have been completely obscured, by drinking of the cup of sensual pleasure; at first, sparingly, but afterwards with the deepest draughts. Men, eminent in political life, and capable of directing the affairs of nations; men filling the desk of the religious teacher, endowed with the rarest gifts of persuasion; men in every condition of life, those occupying the highest places of trust, as well as those pursuing its more common courses—have been swept into the vortex of ruin. Men, too, of every age; those of mature years and large experience, and the youth animated with the freshness and vigor of life's spring-time and the expectation of great enjoyments in the future. I am forcibly reminded of the history of one, who had before him a most hopeful future, and brilliant career; a member of one of our New England colleges. As a scholar, he stood high in the estimation of his instructors, and easily surpassed in scholarship and general talent, all his competitors in the race for distinction. But he had tasted of the inebriating cup, and gradually the sensual gained the ascendancy over the mental. The force of talent enabled him to fill the first place of honor at the finishing up of his academical course, in spite even, of the bewitching and bewildering power of the wine cup; but after that, he went down, down, down,— "his end was destruction."

Would that his were a solitary case among the young! but it is not so. The god of sensuality, whom many of them serve, rules them with a terrible power. It may be at first, they do not despise the cross of Christ—their heart and conscience may approve of it, though their lives are in contradiction to it. They respect virtue, and admit its inestimable value; but the seductive power of appetite prevails over their regard for the virtuous, and honor, truth and conscience are wrecked one by one. "Their end is destruction." O how many of the young are drawn by the enticing charm of sensuality into the vortex of ruin! though *they* never suspected it was taking them thither, nor intended that it should.

It presents itself to them, under various disguises, so that they seem not aware of its true character. Now, it is the nerve-exciting and brain-bewildering drink; and now, it is the excitement of the licentious passion. But it always leads its victims downward to the pit of darkness and death. And what a destruction is theirs! What ruin of high hopes and glorious promises! what worse than mere waste, what desolation of heart and brain, are often beheld while yet life remains to the wretched ones! What dreadful wreck of intellectual faculties, which were designed for the happiness and glory of the individual, and to contribute to the well-being of others! What wide-spread desolation among the moral powers, that should have allied him so closely to all that is holy! Is it not destruction indeed, that those capable of attaining to so much that is pure and elevating in every possible sense, should have rendered themselves incapable of it, and have become only fit for the opposite? How delightful to the pure

heart and sound mind, is the thought of a Supreme Intelligence, possessed of every possible perfection; of the pure occupants of a world of beauty and grandeur, living together in love, peace and perpetual harmony—but characters directly the opposite of these, how dreadful to contemplate!

Yet of the latter, there are multitudes even, upon the earth, who have been led to their deplorable condition through their indulgence in a sensual life. This is a world clothed in beauty for man's sake; and had he lived, and did he still live in accordance with the highest laws of his being, it would be a world of perpetual charm to all, instead of being, as it frequently is to many, a prison, a dungeon, a pest house, physically and morally. The convictions of our reason confirm the opinion that this would be a world of happiness to us all, even though trials and sorrows might be necessary for our perfection, if we were all careful to maintain the eternal laws of rectitude. But now the wail of woe and despair ascends from many a heart that finds no rest. "Their tears are their meat, day and night"—tears of anguish forced from them, because of violated law; and not those of gratitude for blessings daily received and enjoyed, nor those of satisfaction in the way of self-denial, or in the daily discharge of duties that are always attended with pleasure, however exacting of patience and perseverance, and the exercise of every faculty. These faculties lie in ruin; and in the abyss of misery where they are, they bewail their neglect of reproof, from friends and their own conscience. They "have worshipped the beast," sensuality. Instead of enduring the cross of Christ, and despising the shame, they have despised the cross, and are now enduring the shame and wretchedness resulting from perverting the ways of life.

W. H. B.

JUVENILE DEPARTMENT.

A Dialogue.

Written for, and rehearsed at an Annual Social Gathering, in Canaan Pine Grove, N. Y., by Ann, Martha, Mary J., Charlotte, Melissa, Margaret, Sarah and Catharine.

(Continued.)

M.—In connection with our subject there are three words I would like to ask the meaning of; they are Agriculture, Horticulture and Aboriculture.

Mar.—I should think you would know the meaning of Agriculture, as we have dwelt on that subject some time.

M.—I want to know the direct significance of the term in connection with the others.

Mar.—Agriculture is the broad term for the cultivation of the farm. It is the art of tilling and manuring the ground; and consisting in sowing, mowing, reaping, &c., also the management of different soils, and the cultivation of forest timber. It is said that the highest encomium that could be given to a man of Rome, was, that he cultivated his own spot of

ground well! The most illustrious among them applied themselves to it, and their dictators were taken from the plow.

C.—Horticulture is simply the art of cultivating gardens.

Mary—Aboriculture is the art of cultivating trees and shrubs.

S.—As you have introduced the subject of Aboriculture, I would be pleased to know something in reference to trees; I could scarcely tell the names of those under whose broad canopy we are now so nicely sheltered (looking up), but, I believe I do know the beautiful maple, the stately pine, and a few others.

A.—It is necessary, not only to know trees by their leaves, but by the formation of their bark, their texture, grain of their wood and their uses.

Char.—I think that Sarah will have to apply to Mary for information, as she, unlike her companions, always lived on woodland, where she undoubtedly acquired a knowledge of trees which we have not.

Mary.—'Tis true, that,
Away from artificial life—
Far from the city's din and strife,
I had a home 'mid forests grand,
The beauteous works of nature's hand;
There 'neath the leafy bower I often strayed,
And some acquaintance with the trees have made.

Nor is my home less beautiful now, although more in the region of cultivation; and I purposely selected some leaves, which I will present to see if any or all could tell the names of the trees from which they were gathered. (They are passed around, the names are all told).

S.—I do not know all of them, but recognize the leaves of the fruit trees.

M.—I know more of the leaves, than I should of the wood, if you had brought specimens.

Mary.—We will no doubt feel an increasing interest in the study of aboriculture, and may pursue it to some extent, in examining trees and shrubs.

A.—Very little I know on the subject, but an interest is being awakened in my mind, especially as our home is becoming more and more beautified, by the increase of forest and shade trees, which have been set out within a few years. Our Union Grove seems to be an object of admiration, so rapid is its growth under the care and culture of its guardian.

Martha.—It might properly be called an Arboretum; but we prefer calling it by the simple name of Union Grove. I have been located on the east side of the dwelling ever since the first saplings were set out (bean poles we called them), so meagre was their appearance, and even thought it would be a good plan to set some scarlet runners around them to relieve the monotony of the scene, and then it would be a point of economy in saving the gardener's labor; at the same time using the soil, for we were certain that the trees would never come to anything! But good Elder Frederick Evans never entertained such an idea; he set them out to grow, and grow they did, luxuriantly! Bathed in the morning sunlight, watered by frequent showers,

and under careful cultivation, they have attained a surprising growth, being interspersed with a variety of fruit and forest trees equally thrifty. I almost imagine, sometimes, that a miniature Eden is before me. Contemplating the scene one beautiful Sabbath morning, I penned the following lines, which (if you would like to hear them) I will ask Margaret to read.

All.—(We would.)

Mar.—I can repeat them—

(She repeats)—"I have watched, with interest, the growth of yonder tree, since first transplanted, a sapling, from its native forest. It was set with care in its new abode; down in the soil its fibrous roots struck deeply, and coursed their way around the crevices of rocks and through the fallow ground. Nurtured by frequent showers, the broad, free sunlight and a healthy atmosphere, its branches spread with rapid growth, and each successive year increased to profusion the richest foliage. Oft has the pruning knife, in the hands of the careful cultivator, lopped the surplus twigs, that it might attain symmetry of form and strength of limb. Now, how beautiful to behold! supple in every part, yielding to the gentle zephyrs, each leaf with graceful motion moves; or 'neath the power of the mighty wind, its strongest branches bow submissively. Amid its leafy bowers the songsters of the woods carol their sweetest notes, to cheer the heart and gladden the pathway of life. O home of mine! how many joys surround thee. I thank God that my soul has been transplanted from without the wilderness of nature into thy blessed soil, and, as the material elements cause the growth and development of the natural plant, so may the rains of heaven, the sunlight of truth, and the spiritual atmosphere of purity and love, cause my soul to grow and expand in the divine life."

Char.—You have portrayed the beauties of the hillside vividly. Its infancy contrasts strangely with that grand old forest above it; I know it presents a most enchanting, lovely sight. But, Martha, I am astonished—I thought your ideas were more general; but, from your remarks, I conclude that you have confined your observation to one tree only. I should be glad to see the tree that has called forth such rich effusions as we have been favored to hear."

Mar.—I should, too. I have never been able to ascertain which one it was.

Martha.—That was but expressive of the whole scene, and I have gathered leaves of the various trees composing the grove—fifty varieties—and have learned most of their names; these I have brought for our pleasure and instruction.

(A folio is now exhibited with leaves arranged in order, and names attached. They are examined by the company with remarks on their beauty, the fineness of their texture, the variety of forms, shades of color, &c.; they then are set aside for future examination.)

THE SHAKER is offered to Subscribers at cost price, and only needs to be read to be appreciated.

MISCELLANEOUS.

Shaker Sermon—No. 1.

BY H. L. EADES, SOUTH UNION, KENTUCKY.

I begin my discourse to-day with the enunciation of two or three aphorisms; neither of which, I presume, any honest, unbiased mind of ordinary comprehension will have an inclination to gainsay; they consist of a simple declaration of the *harmony of truth*.

1st. All truths harmonize, spiritual and natural; one truth cannot be opposed to another truth; hence, any two statements or propositions that antagonize or conflict, one or the other, or both must be false.

2d. In the end, nothing but truth will have been or can be advantageous to any soul; hence, it would be wisdom in us to cast off all prejudice and prepossession, and make any required sacrifice to obtain the "knowledge of the truth," especially that sacred truth by which we expect to obtain our redemption and the salvation of the soul. It is necessary that some of our discourses should be mainly argumentative or theological, from the fact, that mere declaration of truth, scriptural or otherwise, does not in this day seem to satisfy the inquisitive mind, and people must learn to *think* correctly before they can either *speak* or *act* correctly.

Well nigh two centuries ago a certain philosopher penned the following:

1st. That a man use no words but such as he makes the sign of a certain determined object in his mind in thinking, which he can make known to another.

2d. That he use the same word steadily for the sign of the same immediate object of his mind in thinking.

3d. That he join those words together in propositions, according to the grammatical rules of the language he speaks in.

4th. That he unites those sentences into a coherent discourse. Thus, and thus only, I humbly conceive, any one may preserve himself from the confines and suspicions of jargon.

Were all men to observe this rule, which I most sincerely approve, there would be but little difference among men on any subject; with their terms clearly defined, strictly applied and adhered to, no two really honest men can very widely differ; each would yield in turn in theology and ethics, just as they are compelled to do in mathematics.

Every rational creature will admit that the salvation of the soul is, or should be, paramount to every earthly consideration whatever, and he who fails in the attainment of this, fails in all, and he who is fortunate enough to secure this, lacks in nothing that is worth contending for: "For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Matt. xvi: 26. Since, then, from these words of our Saviour, a man's soul is of more value to him than all worlds beside, he ought to be willing to forsake the world, with all its habits, customs, maxims, and practices, for his soul's sake.

It appears that this globe now contains over 1,000,000,000 souls, and there are 1,100 different religions; one creed, if I may so speak, for every hundred millions, differing from all the rest; and, as there cannot be but *one* right way, a hollow cry comes up from the "vasty deep," asking which one of the 1,100 is right; because any line diverging in the minutest degree from the *right* one *must be wrong*, and the further it is traveled the more distant the traveler will be from the right way. Hence it becomes a matter of the utmost importance for each one to *know he is right*—not to *guess* at it, but *know* it. You will ask me, then, if there is any possibility of acquiring this knowledge. To which I give an affirmative answer. In the words of the Saviour, as to doctrine, he says: "My doctrine is not mine, but his that sent me. If any man will *do his will*, he shall *know* of the doctrine whether it be of God," &c. Matt. iii: 8. Not *guess* at it, but *know*. As to his true disciples and followers, he has given us one criterion or mark—and one only—by which they are to be known—"Ye shall know them by their *fruits*. Do men gather grapes of thorns or figs of thistles?" But after all this, and without troubling yourselves to look into the different sects for the good fruits, which are the only real evidence, you rest in your easy chair, simply saying you know,

The Good must merit God's peculiar care,
Yet who but God can tell us which they are?

thus giving evidence of one of two conditions, viz: Your own lukewarmness and lack of interest in your soul's salvation, or your infidelity respecting the existence of any religious body where those fruits can be found; and some of you, when you have found the fruits and acknowledge them, then fault the *doctrine*—at the same time acknowledge you do not keep the commandments of God; and it is only such that should know of the doctrines or should presume to judge them.

Nearly all men agree that among the thousand different forms of religious belief, some *one* must be right, and as before said, the consequence is, that every other one that essentially differs, must be wrong, and inadequate to the purposes of salvation. Every religious system has for its foundation or formation, some reference to a Supreme Being or Beings, who is, or are, able to reward them for well doing, and punish them for evil doing; and as this seems to be the beginning of religion itself, I propose to offer a few remarks on this subject. I shall try to remember what I said in the beginning, respecting the necessity of having distinct ideas in the mind, defining terms, &c., for I by no means wish to leave the thoughtful part of the audience, especially, in the dark respecting my own position. Leaving, for the present, all others aside, I bring myself to the ground called Christian, whose religious systems have taken form from this book—the old and new Testaments, and so multiplied are the forms derived from the same reading, that it seems almost to justify the remark, that

Faith, gospel, all seemed made to be disputed,
And none had sense enough to be confuted.

I am not so uncharitable as to conclude that

this state of things has arisen entirely from the dishonesty of the race, but rather more from education, prepossession, and a want of distinct ideas, clear definition of terms, and their consistent application.

Every critical Bible student cannot fail to have taken cognizance of this truth: that throughout sacred writ, *God* is spoken of in two senses, the *infinite* and the *finite*, or subordinate sense. Thus, whenever God is spoken of as coming, going, traveling personally from one place to another, it then must be understood in the *finite* or *subordinate* sense; because in this sense he is considered as being *less* than something else. If he travel, there must be some place where he is not, to which he is going; hence, he must be circumscribed. We cannot help associating with such being, the idea of extension, figure, size, &c.—such as angel or man. Also, when God is represented as having forgotten something, not knowing, or changing his mind or purpose, it is understood as speaking of God *subordinate*, not *infinite*. Of the Infinite, or Supreme Being, it is truly said, "*His* purposes alter not—*He is without* change or shadow of turning." The same holy writ makes the distinction clear by the saying of Christ, when accused by the Jews of making himself God. He showed them that they were "called gods unto whom the word of God came." Moses was God to the children of Israel in this subordinate sense: "And the Lord said unto Moses, see, I have made thee a God to Pharaoh; and Aaron, thy brother, shall be thy prophet," &c. Exodus vii: 1. Joshua was called Jehovah—Elijah, God the Lord, &c. To the careful reader, the distinction is clear. But God, when spoken of as "the All and in all," "in whom we live and move and have our being," He is then understood as the "*Eternal Unity*," the "*Infinite Jehovah*," and he it is whom we have assembled here to-day to worship, and Him only. Almost without exception, every intelligent, unbiased mind with whom I have come in contact, acknowledges that God, in the supreme sense, is Infinite Spirit—indivisible, immutable, uncaused, self-existent, omniscient, and omnipresent—filling immensity—the creator and arbiter of the universe, permeating all worlds and all existences at all times, which removes the necessity of his going and coming. But, strange as it must appear, many good-meaning persons, after this admission, stultify themselves by admitting a plurality of supremes or divisibility in the Supreme, to favor some theological dogma or scheme of redemption they have fixed in their own minds, or others have fixed for them. The merest tyro, having taken but his first lesson in inductive philosophy, cannot help realizing the fact that an infinite existence is indivisible. *Truth never conflicts*. The term infinite signifies *without bounds*. This seems to be either forgotten or ignored. We say of space that it is *infinite*, but draw a line through it; we then have *two finite spaces*, when infinite space disappears. I know it may be argued that a line beginning at a given point and extending in any direction without end, may be called an infinite line, and that this idea might, by parity of reason, be applied to dividing space;

and even should this be conceded as sound reasoning, which I deny, the same cannot be applied to an infinite being or existence. Thus, I think it clearly demonstrates that such a thing as an infinite plurality, or *plurality of infinites*, is impossible. I am aware that we are believed to hold to the dogma of duality in deity, male and female (!) I will try to clear this point. It is admitted by us all that the attributes ascribed to Deity, some are considered masculine, some feminine; and hence comes the idea of father and mother of the universe. We admit the revelation of these attributes of the *Eternal Unity* by son and daughter; that is to say, *God as Father*, or the *fatherly character of God was revealed by the Son, Christ Jesus*, and *God as mother*, or the *motherly character of God was revealed by the daughter (Ann Lee)*. Thus, "God manifest in the flesh;" not of *man only*, but also of *woman, male and female*, constitute the *duality of God*, and dual only in this subordinate sense. Being equally manifest in and through finite human beings, who are dual, male and female. Thus the apparently conflicting ideas of unity and duality are reconciled.

In this I can perceive nothing irrational, nothing but what any dispassionate, reasonable mind would readily admit. I will, however, very frankly admit, that for any man to declare that God in the highest sense was the *Eternal Unity*, and afterwards declare that He was the *Eternal Duality*, or *Eternal Trinity (Eternal Three)*, that such man would stultify himself because either of the latter would precisely negative the former, and we should not know at last what man did believe. These two ideas of unity and plurality in the supreme and infinite sense, would constitute a formidable and an irreconcilable feature in the theology of any man or sect. I fully concur in the remarks of John Locke on this subject. "Every deity that men own above *one* is an infallible evidence of their ignorance of him, and a proof that they have no true notion of God (in the highest sense) where unity, infinity, and eternity are excluded." But if, as Christ says, "they were called gods, to whom the word of God came, that the scriptures might not be broken," I have no difficulty in applying this high term in the subordinate sense to the Son of God. Nor would I exclude Jeremiah from among the number of the "prophets of the Lord," for applying the same high title to the daughter. "This is the name whereby *she* shall be called. The Lord our righteousness." Jer. xxxiii: 16.

Perhaps I have drawn too largely on your patience, but I wished to make a fair beginning, to leave no one in the dark, to carp at our doctrines without understanding them. We claim that the son and daughter already named now stand at the head of the new creation of God, and we, their children, in the "unity of the spirit and bond of peace," are striving to follow their example, by obeying their teaching and walking as they walked, and by so doing have found that peace which this world can neither give nor take away; and may become "heirs and joint heirs with Christ," who has said: "Be of good cheer,

for I have overcome the world;" the "prince of this world cometh and hath nothing in me;" "and to him that overcometh will I grant to sit with me in my throne, as I also overcome, and am sit down with my Father in his throne." Rev. iii: 21. These are the great and glorious promises to all who will take up a daily cross and follow Christ in the *regeneration*; not *generation*, but *regeneration*; not to those who have a blind faith in his atoning blood and still lead a worldly life, but it is to those who "walked even as he walked," and have followed him in the regeneration. And the invitation is now extended to every sin-sick soul; to every one who "panteth after righteousness as the hart for the waterbrook" we say come, "without money or without price," and "partake of the waters of life freely," for now has come salvation, and the kingdom of our God and the power of Christ.

"If All Should be Shakers."

Are the Shakers running the world out? The assertion has been made so frequently, that it is a matter of moment to know of its truth. Regardless of the number of population, the Shakers have maintained their testimony of celibacy, since the days of their founder—Ann Lee; with a knowledge, that to "come down from this cross, might cause all men to believe on them," yet with the certain presentation, that to do so, would pull from under the Christian character, its prime virtue—its foundation.

We are aware that it is the duty of the followers of the first Adam to *replenish* the earth; in the fullest meaning of that word—to give glory unto God in the perfect fruits of their bodies. We are as fully aware that duty calls on the disciples of the second Adam—"The Lord from heaven, a quickening spirit," to rise up from the earthly plane of physical production and reproduction, and cultivate a life that has an eternal character. Reproduction is an *earthly* practice and duty; to those who choose to remain on this low plane, they are welcome to all the pleasure it affords them—the pleasure is earthly, transient, not heavenly, eternal. Connected with the duty of earthly beings, "to replenish and subdue the earth," is the requirement that their reproductions shall be an *honor* to the father and the mother engaged in this earthly avocation; to be such, it is necessary that parents present to the earth only "sound minds in healthy bodies;" every child born and to be born, has this right of demand upon its progenitors. Is this demand complied with generally or particularly? We say not; and if we are right in so judging, the present reproductions of humanity do not *replenish* the earth, but tend to deteriorate the race—"run the world out!" But were we all

able to produce, through our generations, perfect specimens of humanity, this would be no argument that we should engage in it as long and as fully as our ability would permit.

The child of nature ceases after a time to be a child, and dons the character of maturity. The child of the Spirit grows out of and above the pleasures and employments of the child of earth, and finds superior joys in the exercise of its eternal affections. What once appeared as duty, reproduction, ceases to be such; and a new element being found, regeneration, a degradation is experienced in retreating back to the elements and practices of an *earthly* being. "He that is down," on the plane of sensuality, "needs fear no fall from it;" but those who, having tasted of the powers of the world to come, who like Jesus have been taught of a superior way, resurrected thereto, and experience eternal life, oh, what a fall is theirs, to return, like a dog to his vomit, to engage in the practices of a being beneath them! Marriage is honorable, but not Christian. Marriage is believed by multitudes to be God-ordained for the replenishing of the earth. Let its advocates carefully carry out the provision, in all conscience, agreeably to the Mosaic statutes, then are they good Jews. But there is no law that can make them Christians—even poor Christians! If the Shakers, by abstaining from marriage "are running the world out," let it run; we think Christianity a preferable institution—as Jesus is more honorable than Adam; and when the charge of running the world out rises in the mind as an argument against Shakerism, let crusaders think how much more populous the earth would be, if all should live the life of that Christian exemplar, saying naught of the poor, despised Shakers. *

"It is no more than bare justice to say, that we are indebted to the Shakers, more than any or all other social architects of modern times. Their success has been the 'specie basis' that has upheld all the *paper* theories, and counteracted the failures of the French and English schools. It is very doubtful, whether Owenism or Fourierism would have ever existed, or if they had, whether they would have moved the practical American mind, if the facts of Shakerism had not existed before them. While we say the Rappites, the Zoarites, the Ebenezers, Owenites, and even the Fourierists are all echoes of the Shakers, we must also say that the Shakers are the far-off echoes of the PRIMITIVE CHRISTIAN CHURCH."—J. H. Noyes.

A Concise Statement.

(Concluded.)

They that believed in Christ's gospel, and were obedient to that form of doctrine which was taught them; by denying all ungodliness and worldly lusts; and became entirely dead to the law by the body of Christ, or power of the Holy Ghost, were in the travail of the resurrection from the dead; or the redemption of the body. So that they who took up a full cross against the world, flesh, and devil, and who forsook all for Christ's sake, and followed him in the regeneration, by persevering in that line of obedience to the end, found the resurrection from the dead, and eternal salvation in that dispensation; but as the measure of that dispensation was only as water to the loins, the mystery of God not finished; but there was another day prophesied of, called the second appearance of Christ, or final and last display of God's grace to a lost world: in which the mystery of God should be finished as he has spoken by his prophets since the world began: which day could not come, except there was a falling away from that faith and power that the church then stood in; in which time antichrist was to have his reign, whom Christ should destroy with the spirit of his mouth and brightness of his appearance: which falling away began soon after the apostles, and gradually increased in the church, until about four hundred and fifty-seven years from Christ's birth, or thereabouts, at which time the power of the Holy People, or church of Christ, was scattered or lost by reason of transgression: and antichrist, or false religion became established. Since that time the witnesses of Christ have prophesied in sackcloth or under darkness; and altho' many have been faithful to testify against sin, even to the laying down of their lives for the testimony which they held, so that God accepted them in their obedience: while they were faithful and just to live or walk up to the measure of light and truth of God, revealed or made known unto them, but as it is written, that all they that will live godly in Christ Jesus, shall suffer persecution: and so it has been, and those faithful witnesses lost their lives by those falsely called the church of Christ: which is antichrist; for the true church of Christ never persecuted any; but were inoffensive, harmless, separate from sin: for the true church of Christ taking up their cross against the world, flesh, and devil, and all sin, living in obedience to God, they earnestly contend for the same. Therefore it may be plainly seen and known, where the true church of Christ is: but as it is written, antichrist or false churches should prevail against the saints and overcome them before Christ's second appearance, 2 Thess. ii, 3. Let no man deceive you by any means, for that day shall not come except there come a falling away first; and that man of sin be revealed, the son of perdition, Rev. xiii: 7. And it was given unto him to overcome them, and power was given him over all kindreds, tongues, and nations; and this is the state Christ prophesied the world of mankind

should be in, at his second appearance, Luke xvii. 26. And as it was in the day of Noe, so shall it be in the days of the Son of Man, verse 30. Even so shall it be in the day when the Son of Man is revealed: plainly referring to his second appearance to consume or destroy antichrist, and make a final end of sin, and establish his kingdom upon earth: but as the revelation of Christ must be in his people, whom he had chosen to be his body, to give testimony of him and to preach his gospel to a lost world.

4th. The fourth dispensation or day is the second appearance of Christ, or final, or last display of God's grace to a lost world, in which the mystery of God will be finished and a decisive work, to the final salvation, or damnation of all the children of men: which according to the prophecies rightly calculated, and truly understood, began in the year of our Saviour Jesus Christ, 1747. See Daniel and the Revelations. In the manner following, 1st. To a number, in the manifestation of great light and mighty trembling by the invisible power of God, and visions, and revelations, and prophecies which has progressively increased, with administration of all those spiritual gifts, that were administered to the apostles at the day of pentecost: which is the comforter that has led us into all truth: which was promised to abide with the true church of Christ unto the end of the world, and by which we find baptism into Christ's death; death to all sin, become alive to God, by the power of Christ's resurrection which worketh in us mightily; by which a dispensation of the gospel is committed unto us; and woe be unto us if we preach not the gospel of Christ. For in finding so great a salvation and deliverance from the law of sin and death in believing and obeying this gospel which is the gospel of Christ, in confessing and forsaking all sin and denying ourselves and bearing the cross of Christ, against the world, flesh, and devil.

We have found repentance of all our sins; and are made partakers of the grace of God wherein we now stand: which all others in believing and obeying, have acceptance with God, and find salvation from their sins as well as we; God being no respecter of persons, but willing that all should come to the knowledge of the truth, and be saved. Thus we have given a short information of what we believe of the dispensations of God's grace to mankind, both past and present: and in what manner the people of God have found justification or acceptance with God, which was and is still in believing and obeying the light and truth of God, revealed or made known in the day or dispensation in which it is revealed: for as the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness or live in any known sin against him; so his mercy and grace is towards all them that truly fear him, and turn from all their sins, by confessing, forsaking, and repenting, which is the way and manner in which all must find the forgiveness of their sins, and acceptance with God thro' our Lord Jesus Christ, or finally fail of the grace of God; and that salvation which is brought to

light by the gospel. But to conclude, in short, as we believe, and do testify, that the present gospel of God's grace unto us is the day which in the scripture, is spoken or prophesied of, as the second appearing of Christ to consume or destroy antichrist, or false religion, and to make an end of the reigning power of sin (for he that committeth sin is the servant of sin and satan) over the children of men: and to establish his kingdom, and that righteousness that will stand forever: and that the present display of the work and power of God, will increase until it is manifest to all; which it must be in due time: for every eye shall see him; and he will reward every man according to his deeds: and none can stand in sin or unrighteousness, but in that righteousness which is pure and holy; even without fault before the throne of God which is obtained by grace, through faith in obedience to the truth of the everlasting gospel of our Lord Jesus Christ, in denying all ungodliness and worldly lusts; by confessing all sin, and taking up the cross of Christ, against the world, flesh, and devil.

"J. M., 1798."

THE SHAKER.

MONTHLY JOURNAL,

DEVOTED TO THE EXPOSITION OF RELIGION,
ACCORDING TO SHAKER THEOLOGY.

FIFTY CENTS, PER ANNUM, IN ADVANCE.

Address, G. A. LOMAS, Resident Editor, Shakers,
ALBANY, N. Y.

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from whence the New Jerusalem from the Lord will descend (Rev. 21:1 and 2), is not yet perfectly settled."—*Letters to Dr. Beyer.*

A practical life of righteousness, by characters formed after the pattern of Jesus, was the only means by which God could work the work of redemption among the human race on earth, and finally create, in the spirit world, a "New Heaven," having for its foundations the New Church on earth; and having for its founders souls who, while in the body, had accepted the testimony of Mother Ann.

Inasmuch as it is not known that Swedenborg was acquainted with Ann Lee, or her testimony, his witness is the more wonderful in its character, and astonishing in its accuracy!!

"In every view of mankind, and in each fresh system of doctrines which professes to apply itself to the wants of an age, the subject of *marriage* can hardly fail to have an important place. In many systems, indeed, it furnishes the *experimentum crucis*, and at once decides their pretensions."

This is emphatically the case with the Shaker system, which claims to be (and really is) the Resurrection Order, and above the marriage relation.

"The author affirms, upon a union of experimental and rational evidence, that sex is a permanent fact in human nature; that men are men, and women women, in the highest heavens, as here on earth; that it is the soul which is male or female; and that sex is thence derived into the mortal body, and into the natural world. Therefore that the difference of sexes is brighter and more exquisite in proportion as the person is high, and the sphere pure.

"The distinction not only reaches to the individual, but it is anatomically minute besides: every thought, affection, and sense of a male is male, and of a female is feminine. The smallest drop of intellect or will, is inconvertible between the sexes; if man's, it can never become woman's, nor *vice versa*.

"The sexual distinction is founded upon the two radical attributes of God; upon his Divine Love and his Divine Wisdom, whereof the former is feminine, and the latter is masculine."

John the Baptist never approximated nearer to Jesus, than did Swedenborg to Ann; for this is simple Shakerism in its rudimentals, that God is dual—male and female; that the Christs are dual; and that the second manifestation of the Christ was in a woman, for the reason above assigned—*difference of sex*.

The Resurrection Order, founded by Ann is raising sex up from the physical plane to the Christ, spiritual plane, where there is no "marrying nor giving in marriage." And, while Mother Ann appreciated Swedenborg, and understood his mission better than he did himself, Ann and her mission were not at all apprehended by Swedenborg. He acknowledged that he daily saw thousands of the angels (human souls) descending and ascending to and from the earth. We say they visited Mother Ann, to whom many of them confessed their sins. For she affirmed just as did Swedenborg, that she was "more familiar with the souls of men and women *out* of the body than she was with those who were *in* the body; and that she frequently heard them confess their sins."

Here was the dividing line. For, while Swedenborg knew that a new heaven was being founded, he knew not by whom; nor did he know of its fundamental principles; nor how much himself and his followers would have to drop and shake off, in order to find an entrance thereinto. For they also belong to the old generative heaven and earth, which are passing away: for Swedenborg never ascended above the heavens of the first Christian Church, composed of Gentiles, in the spirit world and upon earth. But he understood far better than Ann, naturally, what is known as the circle of sciences, the "Arcana" of Nature; Swedenborg being the body, and Mother Ann the soul of the coming order—Spiritualism and Religion.

Nor does Swedenborg appear to have ever learned the radical distinction of the two Christian Churches—Jew and Gentile; nor the fact of the existence of the Jewish Pentecostal Church in the spiritual world,—the *home* of Jesus and his Apostles,—as a sun to this earth, spiritually; nor that *that* Church embodied a distinct system of natural truths (as Moses declared) pertaining to man's earth life;—nutrition, generation, agriculture, chemistry; indeed all the sciences along in their order, as they have a practical relation to man as a religious being, who is bound in all things to do right; and that in doing right, all causes of suffering (bodily diseases included) would be banished from that portion of humanity.

Though Swedenborg's "*knowledge* on earth was marvelously increased;" and *holiness* was still more marvelously increased through the sufferings and travail of soul of Mother Ann; for, although he was a good man under Christ's first appearing among the Gentiles—was the Gentile Jesus; and, as such, made it possible for the manifestation of Christ in a *female*, being her forerunner,—a voice crying in

the "wilderness" (see Rev. xii.) "Make straight paths" for the coming female Messiah. For, like John, he only taught human beings to return to the paths of virtue from which they had strayed; to turn the hearts of the parents to the children, and the hearts of the children back to the Apostle Paul, and his Gentile associates.

How different the case with Ann, who opened a radically-new and living way. While the followers of Swedenborg are known by their complex system of theology; in their *lives* they are like all other men and women of the world, in respect to generation, nutrition, and property; the disciples of Mother Ann—"the virgins, her companions, who follow her"—are led unto the King, Jesus, by the Christ Spirit; and, after a hundred years of isolation and obloquy, are known as having solved the problem that men and women can be "neither male or female generatively; but are one in Christ Jesus," and live a pure, Christian life; and that, too, under greater temptations than ever Jesus or his Apostles, or any of the celibate Orders under the first appearing of Christ to either Jews or Gentiles were subjected to, and *stood the test*. For the "stars of heaven"—celibates—still "fell to the earth as figs from the tree, when shaken with a mighty wind." See Dixon's "Spiritual Wives."

All human beings, of all nations, sects, tongues, and races, whatever their theology, and whether rich or poor, learned or unlearned, fall under the power of the same passions and emotions, from the Esquimaux to the Swedenborgian; and still seek indulgence through a perverted use of the powers and faculties of their own being. The *Shakers* are the *only* exception to this rule; for *only they* deny themselves of lust, in all its imperious craving, whether in eating or drinking, or in the exceedingly perverted order of reproduction.

"My kingdom is not of this world," said Jesus; "therefore my servants will not fight." Yet Swedenborg had no testimony against war, or any other of the ruling lusts of mankind. Still he "lightened" the earth with the glory of his knowledge, scientific and spiritual; he walked in kings' palaces. The kings and queens, and nobles of the earth—the higher classes of society—were converted to *Spiritualism* through his agency; while his *daughters*, the Fox girls, were ministers to the "common people, who have heard them gladly;" they having been the mediums of great power in converting materialists, skeptics, infidels, in and out of the Churches, to a belief in the realities of

the unseen world; and thus has the spirit of Spiritualism been "poured out upon all flesh." Even handmaids and servants see visions, as did Swedenborg; and men prophesy, as nominal Christians and the followers of the Swedish seer have never done; for, actually and practically, the Swedenborgians have no more spirituality than have the average of common Spiritualists.

Yet, while the followers of Ann Lee are also undoubted Spiritualists—believers in spiritual manifestations, the immortality of the human soul, the intercommunication between the visible and invisible worlds—they "have no confidence in the flesh;" but, for their justification, rely upon living lives of pure Christianity, similar to that of Jesus and the Pentecostal converts. In conclusion, it may be observed, that there was one point of distinction and most marked contrast, in the different and opposite effects produced by the testimonies of Swedenborg and Mother Ann upon "the world." While Swedenborg personally retained its "friendship," was the welcome and honored guest of European Sovereigns and their courts, and a favorite of the Swedish nation, particularly of the nobles and religious hierarchy; Mother Ann excited the furious rage of the Clergy, and the dragon-enmity of the high, professing Christians of all denominations, without exception. And in proportion to their religious zeal, did they think that they were doing God's service, by pouring out of their mouths, a flood of slanders, to carry away the woman and the remnant of her seed—the Shakers. But "the earth opened its mouth, and swallowed up the flood"—which "earth," being the Materialists, and infidels generally, who hated Christianity as a generative theology, because it was constantly whoring after, and committing adultery with the STATE, then using it as a cat's paw, with which to hunt and punish heretics, by horrid inquisitions! The Materialists having separated, effectually and eternally, CHURCH and STATE in the government of the United States, let not the Clergy impiously seek to join together what God, through them, has put asunder. "Eternal vigilance," on this subject, "is the price of the liberty" of conscience.

F. W. E.

Genuine Christianity began its career by dissolving the marriage tie, and making the man and woman nearer and dearer relatives—brother and sister. Popular Christianity has reversed this rule of life; and all the marriages it can solemnize, so much more honor to *its* churches! Jesus and his followers were virgins, or became single for a purpose.

Millions rely for their salvation upon the merits of Jesus. "Behold, I come quickly, to give to every one according to *their* works." In the death of Jesus there is no hope, only as he died unto sin; in his life there is endless progression for all who will pattern it.

God's Spiritual House, or the Perfected Latter Day Temple.

The order of God's spiritual House (when perfected) will be beautifully glorious. We, Believers in Christ's second appearing claim, that the foundations of the latter day temple are laid; and, who will say that God was not there? He (speaking in ancient times by one of his Prophets) said, "Mine hand hath laid the foundations of the earth; and my right hand hath spanned the heavens: when I call, they stand up together."

The old heavens and earth are out of course. Man and woman were created in honor; but they abode not in that honor. They were endowed with reasoning powers, and were placed as *rulers* over inferior beings, and executives of those laws which God had established for the guidance and protection of all grades of animal and vegetable life, having less intelligence than themselves in the earthly order. Had they not inverted and perverted those laws, by corrupting the highest functions of their natures, and violated the trust committed to them on the earth plane, they would, unto this day, have remained lords, or just rulers—a *central power—a governing wheel*; all the rest of the machinery, as wheels within wheels, would have worked harmoniously, each in its proper sphere contributing to aid the central governing force—*man and woman*. They would have walked together keeping the commands of God, and "the counsel of peace" would have been "between them both." This was God's original plan, that each—the male and female—should have their appropriate sphere of action, working in harmony, with one accord, for the good of each other, and for the accomplishment of one great end.

Woman, it is said, was first tempted—first beguiled—and became a leader in the wrong direction; instead of being a connecting link between man and angels, she placed herself on the opposite side of the scale, and drew him down to the inferior; and herself became a servant to the instincts of her own nature, and a slave to the baser passions of man; and, instead of occupying a place in his counsels, according to the original plan, she became an appendage; *her will* subjugated to *his will*—not because of abstract *right*, but because of *his might*. Hence, *he* makes *laws*, and *she* is forced to obey them; common justice is denied her because she is the weaker vessel. According to the laws which man frames, without the consent of woman (and by the usages of society) she is forced to work for half pay; and the little wealth which she accumulates by toiling weary hours when he can rest (by means of double pay which he receives for performing the same labor), she is taxed without representation on her part. This is her reward for being found on the wrong side!

But now, God hath again put forth his hand and laid the foundation of a new spiritual building; a new divine order, or heaven, is established upon a new temporal basis—community of goods, new earth. In this new heaven and earth which are being formed, in which righteousness and holiness shall bear rule according to God's will, not man's, the

eternal, unchangeable laws of justice and right will prevail, and the male and female will stand in their proper place: "and His right hand will span them both."

In this new order of things, woman must be purified and elevated: first, *purified*! Then she will stand erect, according to the design of the Master-builder. Side by side, man and woman must walk and work, in all that is honest, pure, just and true, taking harmonious counsel together in all things pertaining to the present and future life.

Woman is not man's equal in physical strength; neither, as a general rule, is she his equal in logic and the sterner qualities of the mind; but she possesses some properties which he does not; and combine the faculties of both, and when redeemed from the blight of sin, they will make one perfect whole, without schism, capable of honoring God, and beautifying the earth.

It is for man's interest that woman should find and fill her proper sphere, and be something higher, purer, and better than a slave to man's passions, and to make a way for her to become a co-worker with him in elevating the race. How much her influence is needed in all ranks of society! Let woman use her intelligence to find out her proper sphere of action, and in what consists her adorning, and she will soon cease to desire to be a mere thing of outward beauty, or an idol to be worshipped. Her strongest desire will be, to become a saving power; to send forth her influence to calm the raging passions of perverted nature, and rule the angry waves that roll.

There is a great work to be accomplished by woman, on what we term the earthly (or generative) plane. She must work to roll back the flood of sensuality—the giant sin of our time, which finds its way into all ranks of society—is destroying the youth of our land by thousands, and is gnawing at the vitals of its subjects and bringing them to premature graves. *Sensuality* is the parent of *war*! By it, all other base passions are set in motion which ultimate in bloodshed and carnage, and fill the land with mourning and lamentation.

It will devolve upon them (in a large measure) to correct the *abuses* of the marriage relation in the order in which it properly belongs, and to strip off the cloak of sin which has covered it over, and point out its uses, and in trumpet tongues condemn its abuses.

But those to whom the spirit has spoken, saying, "Come up hither on the higher or resurrection plane, and live as do the Angels—live above the marriage order, even in its best estate; have a high and important mission to perform." A broad field is open, and there is much work to be done. In our own loved home we are solving a great problem: Whether it is possible for human beings, under a sense of duty and deep religious feeling—love to God and humanity—to come together under the same roof, from different nations, different religious sects and non-professors, and form a brotherhood and sisterhood, so unselfish, that we can toil together in harmony—in honor preferring others; and to eat the bread of industry together (which is always sweet),

supporting one interest temporally, creating one joint treasury, as did the Apostles of Jesus.

And, as the soul and body are so closely connected, while we learn to break our temporal bread together, so also do we learn to eat our spiritual food together at the Lord's table. Industry, Frugality and Temperance being our motto; Truth, Purity and Love the standard around which we gather. As we do not recognize high nor low, rich nor poor, in this new relation, so neither do we find the *male* and *female*, as in the old order. "All are one in Christ, working together for the one universal good." And, while we stand firmly upon the rock, *Virgin Purity*, and are as angels of purity and innocence to our brethren, our feet will never be displaced; in all our relations with them we shall be true helpmates, worthy the dignified name, of "Sisters in Christ," sharing the burdens of life with them, and have a place in their councils, and stand by them in the hour of trial—to light their pathway and make home cheerful and happy.

We recognize the law of dependency running through all created things; the lesser leaning upon the greater—the weaker upon the stronger. Man is the lawful head, and is the representative of God in the male order, the Eternal Father, and will always have the supremacy. Woman, the representative of God in the female part of Deity, Mother, must act her part as co-worker, filling her sphere. There is no bondage in the law of dependency, even as there is no bondage in any of God's laws! for, without law, all would be chaos. But when all his laws are faithfully executed, there will a beautiful structure rise up from the ruins of disregarded and broken law, that will stand upon the mountain of pure truth, and overlook all the hills and valleys below, and it will be a "house of prayer for all nations," and unto it many people will gather. ANTOINETTE.

The R. C. Church demands of its Pope, Bishops and Priests celibacy in the extreme; very good, much like Jesus. Now, a curious anomaly is here made apparent: a pure head—if celibacy intends purity—and a corrupt body—if marriage, and fleshly lusts are the opposite of celibacy. How can the laity hope, or much less expect to go, where their pure-minded priests are rewarded? "I am the way."

"But there is a higher life revealed in Scripture—a life by which an individual may voluntarily forego the mystery of marriage, to become more and more absorbed in devotion to the duties of the spiritual union of Christ and Church; a life in which the love of the *anti-type* may be even so great as to banish from the mind all thought of the *type*, concentrating all the affections of the soul upon the reality of the substance—a life so entirely free from the temporal, with all its joys, and cares, and entanglements, as to see nothing, to think of nothing, and to long for nothing but the eternal—Christ Himself, and the fruition of his glorious Godhead! How can it be denied that the Scriptures do reveal to us the *possibility* of such a life; and that it is the life of the celibate 'for the Kingdom of Heaven's sake?'—not the life of the mere unmarried, which in itself considered is one of the most selfish of all lives, and which is not unfrequently chosen for the sake of selfish and criminal indulgence; but the life of the celibate 'for the Kingdom of Heaven's sake?' Our blessed Lord said, indeed, 'All men cannot receive this saying, save they to whom it is given; but he that is able to receive it, let him receive it.'—From *Holy Matrimony*, by Dr. J. A. Bolles.

Christian Distinction—No. 2.

Self-denial is one of the fundamental laws of growth for man on the primeval, or earthly plane of his existence. Not entire abstinence from enjoyment, but such abnegation as shall preserve all his faculties in harmonious balance. There is a constant tendency in human nature to run to excess, so that one needs to keep a perpetual guard over himself. Sometimes he is attracted by the charms of sensual indulgence, and again by what he regards as the pure pleasures of intellectual gratification. He may have become so absorbed in intellectual gratification; he may have become so absorbed in intellectual pursuits, as to neglect his physical and moral natures. It is no excuse that the pleasures of sense plead so powerfully for indulgence; nor, that the more refined enjoyments of the intellect ask for an unrestricted field for action; nor that the moral powers, under the delusive plea of serving God assert their supremacy; and their especial right to exclusive indulgence. Intoxication is the word to be applied to all this one-sided self-indulgence of whatever kind. There is no place for indulgence in God's service; every talent must be made to perform its proper and necessary part in the work of life. "Whatsoever thy hand findeth to do, do it with thy might." "Apply thy heart unto wisdom," for, "that the soul be without knowledge it is not good." "Keep thy heart with all diligence, for out of it are the issues of life." These injunctions of Sacred Writ are binding on all men, under all circumstances, just so far as those circumstances allow of their observing them. Their observance is necessary, in order to keep us from running into excess of any kind, as well as to avoid the other extreme of evil—a barren soul. If dissipation, whether of the senses, of the mental faculties, or of the moral powers, is an essential injury to the individual, so are uncultivated, unfruitful faculties. Desolation and death are the results not only of excesses in the use of God's blessings, but of neglect to improve them. In contradistinction to all those whose lives are given to sensual indulgences and whose thoughts are engrossed with earthly things, the genuine Christian lives constantly under the influence and direction of the Divine Spirit, and hence his affections are placed upon heavenly things, rather than upon things of the earth. "Our citizenship or community," (according to the original,) "is in the heavens. As individuals our names are enrolled with those of the city of God, the heavenly Jerusalem, and as a body, we are one with that community in the heavens; our life is the same as their life, our interest the same as theirs; our loves, our aspirations, our efforts are all tending God-ward as well as theirs; hence, though living upon the earth, we are not of the earth, but really of the heavens. It is true, our present state is one of humiliation compared with what it shall be, but we are looking for the Saviour who will change this state of things in due time, by the *inward operations* of his Spirit, so that we shall become, in all respects like his church in glory." There is an interchange of expressions made by Jesus Christ and the apostles,

that is deserving our consideration. Jesus directed his disciples to pray: "thy kingdom come, thy will be done on earth, as it is in heaven."

Again he said, "No doubt, the kingdom of God has come unto you," and, "the kingdom of heaven is within you." The apostle Paul said to Christians: "Ye are come to the City of God, the heavenly Jerusalem, to an innumerable company of angels, and the spirits of just men made perfect." The coming of the kingdom of God to us, and our coming to the heavenly Jerusalem, then, are convertible expressions. There is implied, something more than being admitted at some indefinite time in the future to the privileges of citizenship in the heavenly state. The community of believers is already in the heavens, and the life of the heavenly world is theirs now. That being the case, their affections cannot be placed on *things of the earth*; hence the grief of the apostle on account of those who were sensual, instead of being spiritual; they had in reality severed their relation to Christ and his kingdom. Instead of being dead to sin, and alive to God, they were dead *in sin*; they had no communion with beings of the heavenly state; the angels of God did not associate with them as with familiar and congenial spirits, as they did with Jesus, the Apostles, and all who lived truly Christian lives.

There is hardly anything in the Apostolic writings more evident than the fact of the intimate connection between the body of Christ on the earth, and his body or church in the heavenly world. They are represented as being risen with Christ, sitting together in heavenly places in Christ, and as having Christ formed within them the hope of glory. God's fullness, or complete spiritual possession, was said to be in Christ; the same term was applied to his Church. There was a oneness between him and them as between him and the Father. It is true, the church was expecting another manifestation of him, but it was only a manifestation differing in degree, and not in its essential nature. Christ had already come as a Saviour from sin; they were looking for him a second time, yet that was to be "without sin unto salvation." "We know that when he shall appear, we shall be like him." Salvation from sin, or from the tendency to transgress God's law of love, was the characteristic work of Christ's first manifestation; a complete deliverance from the nature that is subject to trials, and liable to fall into sin, is the glorious and crowning work of the second. "Ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." It was, then, no unmeaning, or self-exalting language that the apostle addressed to the church at Philippi, when he exhorted them to be "joint imitators" of himself. For he, himself, followed Christ in his entire life. If Jesus suffered humiliation, so did he; if Jesus underwent severe trials, he partook of the same, being in weariness and painfulness often; if Jesus labored incessantly for the welfare of others, Paul also showed that he was actuated by the same benévolent motives, by his abundant labors in

behalf of others. Jesus, for the joy that was set before him, endured the cross, despising the shame; Paul, also, forgetting the things that were behind, pressed toward the mark, for the prize of his high calling in Christ Jesus. "Let as many of us as are perfect," said he, "be thus minded; let this mind be in you, which was also in Christ." The exhortation then, to follow himself, was most befitting. It would lead them from this state of humiliation to glory, an object worthy of their highest aspirations. By imitating Paul they would become united to him in spirit, as he was united to Christ, and as Christ was united to God and the whole heavenly host. Thus, they would be made partakers of the life of all—their love, their peace, their joy, and their exalted blessedness. Being *imitators* of him, they would be saved from the evils that were in the world through *lust*, would keep themselves *unspotted from sin*, perfecting holiness in the fear of the Lord. The Spirit of Christ that was effectual to purify them from evil inclinations, was also efficacious to create and maintain in them all, pure affections. They lived in harmony with each other, and the same power that wrought in them their kind feelings toward each other, also enabled them to conduct themselves honestly and peacefully towards those without their body. Hence, they avoided all occasions of dispute with others as far as possible. And though they suffered persecutions, they bore all with the same equanimity that Jesus did under similar circumstances. There is no fact better substantiated by history, than that of the peaceable behaviour of the early Christians towards their most bitter opponents, and their refraining from wars and contests of every kind, even though they were carried on by those governments of which they were regarded as the subjects. The very genius of their religion required it; and the Divine Spirit of Christ wrought in them an aversion to wars, and enabled them to bear whatever persecutions might arise in consequence of their refusal to engage in them. It is true, the philosophy of their day as well as much of that of the present time, has ascribed their power of endurance amid the severest sufferings to the obstinacy and the sustaining power of fanaticism. That was to be expected from its entire ignorance of the sustaining power which the religion of Christ afforded to its faithful martyrs. If their citizenship was in the heavens, their life should be in accordance with that fact. As a matter of course then, they owed no allegiance to any government whose spirit was in direct contrast to that of which they were the accepted citizens. It was very natural that their enemies should ascribe their avowal of allegiance to Christ to obstinacy, superstition and fanaticism, yet that did not alter the facts in the case. The faithful adherents of Christ, claimed to know what they maintained with so much earnestness; and their opportunities of knowing were certainly superior to those of their adversaries, whose bare assertions many have been disposed to regard as philosophic truth. The Church of Christ, then, in the apostles' day, was a community separated from the common practices of the world;

from its wars and contentions of every sort; from its ambitions, its tyrannies, its slaveries, whether of body or soul; from its monarchies, its aristocracies, its democracies, or whatever form of worldly government. It was also distinct from the very spirit and life of the world. It had renounced all sensuality, whether in the form of gluttony, of drunkenness or of licentious passion, and every thing that was contrary to divine purity and love; and if any adhered to it who were not of this character they were such as excited the tears of the apostle for their lack of the genuine spirit of Christianity. It was a community *sui generis*—peculiar to itself, existing upon the earth amid its various governments, and yet having its citizenship in the heavenly world; acknowledging Christ as its head, and his laws as the supreme rule of its life; whom they were expecting to make a second manifestation to themselves for the purpose of completing the work of salvation he had begun in them, and fitting them for an entrance into the society and blessedness of the church in eternal glory. The Church of Christ in the present day should be no less separated from those things which the apostolic church shunned, than they; and it would not be unreasonable to suppose, that, if possible, it should be more so, after the lapse of so many centuries. It should have greater power of the Divine Spirit to effect a greater work of salvation; more intimate union and communion with the heavenly hosts, whose life of love, of peace and harmony, should pervade the entire body of the church on earth, animating every member to the completest activity and consecration of every faculty, physical, mental, and moral, to the sole work of Christ—that of establishing the kingdom of heaven everywhere upon the earth, and fitting it for its ultimate destination in the heavens.

W. H. B., Groveland, N. Y.

BIOGRAPHICAL.

Ann Lee.

(Continued.)

Mother Ann was once dragged out of meeting by a mob, and cast into prison in Manchester. Her cell was too small for her to straighten herself. She remained here fourteen days without other nourishment than a little milk and wine mixed and passed to her through the stem of a tobacco pipe, by inserting it into the key-hole. When taken out of prison, her enemies were astonished to see her walk off, apparently hearty. At another time she was taken by a mob upon the highway and ordered to advance; she did so, and was kicked every few steps for two miles, and for variety knocked down with clubs. A nobleman, living at a distance, was so strongly wrought upon by some unknown power, to go abroad, where, or for what, he did not know, but ordering a horse, he rode as if to save his own life, came upon the mob, reproved and dispersed them, and restored Mother Ann to her friends. Being accused of blasphemy, she was taken before four ministers of the English Church with a view to obtain judgment against

her, that would excuse her persecutors for putting into execution their threats—branding her cheek and boring her tongue with a hot iron. Being called upon by these clergymen to speak in tongues, she told them she could not without the help of God. That help came and she spoke for four hours. The clergymen being learned linguists, stated that she had spoken of the wonderful works of God in *seventy-two languages*! They advised the mob not to molest her; but they, more enraged than ever, determined to stone her to death. Taking her and a few of her companions into a valley outside of the town, they threw stones at them, yet without effect. Quarreling among themselves followed, and they abandoned their wicked design. Mother Ann said:

"While they were throwing stones, I felt myself surrounded with the presence of God, and my soul was filled with love. I knew they could not kill me, for my work was not yet done; therefore I felt joyful and comfortable while my enemies felt confusion and distress."

From one of her own brothers she received shocking abuse, by his beating her until he was exhausted; when, calling for drink he repeated the assault with the other end of the staff until it was splintered. She testified she felt no harm from the strokes.

Fleeing from a mob, she went out on a pond of ice and laid down, remaining there all night, not suffering any inconvenience therefrom.

Her persecutors often met with sudden deaths; one, while on his way to get a license from the king to banish her; others became fearfully convicted of their doings, and desisted; so that for two years before leaving England they enjoyed their faith in peace.

On the 19th of May, 1774, Mother Ann, with eight followers, took passage for America in a condemned sea-going vessel, the *Mariah*, Captain Smith, of New York.

Mother said: "I knew by revelation that God had a chosen people in America; I saw some of them in vision, and when I met them in America, I knew them. I had a vision of America: I saw a large tree, every leaf of which shone with such brightness as made it appear like a burning torch, representing the Church of Christ which will yet be established in this land."

The Captain of the vessel was greatly offended at their religious exercises, and forbade their recurrence; but they, disregarding him and his threats to cast them overboard, went forth in dancing and shouting, when the Captain proceeded to carry his threats into execution. A storm was raging; a plank loosened by a heavy sea caused the water to rise rapidly, regardless of all the pumps in use. The crew quailed; the Captain, alarmed and pale as a corpse, told all of their inevitable fate. "Captain," said Mother Ann, "be of good cheer; there shall not a hair of our heads perish; we shall arrive safe in America. I saw two bright angels of God standing by the mast, through whom I received this promise." Then came a great wave, striking the ship, forced the plank back into its place. After this, the Captain gave full permission for them to

worship as they pleased, and treated them with kindness; declaring, in New York, if it had not been for these Shakers, he never would have reached America. They landed in America, August 6, 1774. Not long afterward Mother Ann and company collected at what is now Shaker Village, seven miles north-west from Albany, New York. Accessions were soon made to their faith, and with increase of numbers came tribulation and persecution. The war of the Revolution was in progress; they were charged with being unfriendly to the Cause, because they would neither fight nor swear allegiance. They were imprisoned; still their numbers increased; many uniting and confessing their sins through the bars of the prison. They were separated: some sent towards Poughkeepsie with the intention of banishment to the British army, but failing here, they were lodged in jail at Poughkeepsie. Gov. George Clinton released them, and they returned to Shaker Village. In May, 1781, Mother and a company left Watervliet on a missionary tour to the Eastern States. They made many converts and established new societies in Massachusetts. They again became the subjects of persecution, and the most dreadful abuse was inflicted. Clubbed, whipped, stoned, dragged about the streets by the arms and the hair of their heads, pulled down stairs by their feet, and otherwise shockingly maltreated, because of their testimony alone. Their lives were often threatened, and were it not for some overruling power, they never could have survived the attacks of their persecutors. Dreadful judgments fell upon their enemies, and it became a proverb that "the Shaker drivers are all coming to naught."

Mother Ann departed this life at Shaker Village, Albany County, on the 8th day of September, 1784, in her 49th year. Christopher Love, who was beheaded under Cromwell, prophesied that "Out of thee, O England, shall a bright star arise, whose light and voice shall make the heavens quake, and knock under with submission to the blessed Jesus." To whom could this apply? We purpose, in our next, to pen some of the sayings of Mother Ann. *

Blood signifies life. Blood is the life element. The blood of Jesus was earthly, and powerless for salvation; his death on Calvary is not worthy of notice. The blood of Christ is quite another element; it was the saving element of life that circulated in the soul of Jesus; by it he became Jesus Christ. Being "washed in the blood of Christ," intends that we must die unto sin as did Jesus, and live the life of which he was the pattern.

How easily might the millennium be inaugurated if all would burn up their theologies, and live the religion of Christ. The life of Jesus was a pattern—those who follow that pattern are Christians; any departure therefrom, is a divergence from "follow me," and the creation of a theology that is erroneous. Let the life of Christ be our only theology and religion. *

Religion makes the heart better; the life more like the model—Jesus; with Self-denial as its touch-stone, and Virgin purity its standard, its goal is certainly the Angel spheres. H.

The Sacrament should impress us with the loving remembrance of Christ—wherein he, Community-like, ate even his last supper with the disciples at one common table! H.

"My servants will not fight." Would the military geni of our country or of any professedly Christian nation take an affront at the plainness of our speech—"Christ knows you not?"

JUVENILE DEPARTMENT.

Dialogue.

(Concluded.)

Char.—I think that those who reside on the east side of the dwelling are favored, being in such close connection with the grove; and as we have learned that vegetation imbibes carbon, and exhales the life-giving element so necessary for our existence, I think that in the enjoyment of such salubrious breezes which are wafted so frequently from the hillside, you ought to be remarkably healthy.

Mar.—Health is the blessing we seek, and I am thankful that we are not bound by the fashions and customs of popular society, so that we cannot have free use of the elements of existence—air, light and water; they are to be had without money or price, but no wealth can reclaim health once lost.

C.—I often think, as I cast my eyes on the trees, particularly those recently set out by Elder F. W. Evans, in the grove, in the doorway and orchard, not forgetting our favorite *Norway spruce*, so nicely inclosed within a neat, octagonal picket-fence, how unselfishly all his labors seem to be performed for the general welfare, and to the end that our home may wear the aspect of comfort, both within and without, and become more attractive and beautiful. And have we not, in our older brethren and sisters, a practical demonstration of the valued precept of Mother Ann Lee: "To do all our work as though we had a thousand years to live, and yet as though we were to die to-morrow?" For we know that the worth of the greater part of their labors can never be realized by them in this life.

S.—What you have said is true; and I have thought many times, that each breeze that plays among the trees, and each sweet songster that warbles its early matin and evening lay in the future, would be as voices of thanks and blessing to him who reared while young, each tender tree that now forms this sequestered spot.

Martha.—I have a few sentiments which I extracted from a book, a short time since; as they are quite applicable to our subject, I would like to read them.

All.—(We will be pleased to listen).

(Martha reads:) "There is something noble, pure and simple, in a taste for the cultivation of forest trees. It argues, I think, a sweet and generous nature, to have a strong relish for the beauties of vegetation, and a friendship for the hardy and glorious sons of the forest. There is a grandeur of thought connected with this part of rural economy. It is worthy of liberal, freeborn and aspiring men. He who plants an acorn, looks forward to future ages, and plants for posterity. Nothing can be less selfish than this. He cannot expect to sit in its shade and enjoy its shelter; but he exults in the idea, that the acorn which he has buried in the earth, shall grow up into a lofty pile, and shall keep on flourishing and increasing, and benefiting mankind, long after he has ceased to tread his paternal field."

S.—That is interesting, and as it refers more particularly to forest trees, I would now

ask if evergreens shed their leaves every year.

Martha.—The fir and pine, and usually all cone-bearing and resinous trees shed their leaves annually; but as the new ones appear before the old ones decay, the tree is always green.

Mary.—Leaves have not that brilliancy of color which flowers have; but the beauty of the blossom (like most external beauty), fades, while the less showy leaf remains fresh and verdant after the flower has passed away.

C.—Evergreens are beautiful, preserving their color throughout the year. I have heard that tiny fir trees push their tardy growth above the perpetual snow that covers the northern regions. It must be a lovely sight, when contrasted with the clean white snow.

A.—Indeed it must. A fact has occurred to my mind, which is worth mentioning here; it is said, that under the wonderful, magnifying power of the microscope, the most perfect works of art appear quite imperfect; while in Nature's productions, however magnified, no blemish is found; her charms are ever supreme to the works of art.

M.—Have any of you ever studied *Botany*? and what is the true signification of the word?

S.—Botany is that branch of natural history which treats of plants and their classifications.

Mar.—I commenced the study of botany when quite a child; and found that it opened before my mind, a vast field of interest. The endless variety of plants, with their multitudinous, beauteous forms, with leaves of finest texture, all dyed in the sunlight's varied hues, comprised a theme for study. It was said of Linnæus (the Swedish botanist) that he was so thoroughly versed in the science, that he needed no time-piece to tell the hour of day—he knew it by the opening and closing of flowers, and the various changes that took place in his plants.

S.—The folding up of leaves at particular periods, has been termed the sleep of plants. This may seem a singular term to be applied to plants, but a celebrated Botanist said: "This folding up of leaves may be as useful to the vegetable constitution, as real sleep is to the animal." Almost every garden contains some plants in which this phenomenon may be observed; perhaps we have all noticed the Morning Glory, Four O'clock and Sensitive Plant.

C.—The most common plants on which we tread, may be teachers of wisdom to us; for, when closely examined, we find in them that beauty of form and texture, which no artist could picture or poet describe. Neither can man with all his science, cause them to grow; then we look to the God of nature and exclaim: "To the beautiful order of thy works may we conform the order of our lives!"

Mar.—Should we not delight in the works of God, and in the perfection of beauty shadowed forth in all created things?

Martha.—There is nothing in which the goodness of God is more apparent, than in the inspiring flood of beauty which is continually poured out upon the earth.

Char.—Among these beauties are flowers. It is a pleasing thought to know, that every

spot of earth is supplied with vegetation, appropriate and ornamental; scarcely a place is incapable of supporting vegetable life. In the desert, even, a few plants are found and its sandy waste is dotted, here and there, with date and palm trees. Thus, vegetation becomes victorious. In springs, rivers, waterfalls and seas, vegetable life accumulates, and on the margin of lakes and ponds, we often find the most beautiful of all flowers—the *Water Lily*. The shattered forests of the tropical climes are rich in fruits and flowers. We roam through the massive woods and frequently meet flowers wild and beautiful, growing without culture; but lovely in themselves, because they bespeak the innocence of their creation. It is sad to think that aught so fair and lovely should be despoiled, by having a language attached to them that is corrupt, and by those who should possess feelings superior to what are bestowed on these emblems of virtue, which are designed to beautify and adorn the home of mankind. Too oft are they the medium, through which passions base and wild find an outbreak. Too oft have they by the aid of man drawn woman from chastity, and her superior powers and intellectual faculties have been perverted by the signification borne in these innocent fruits of nature. But let us turn from this sad picture, and glance at their variable life.

A.—Their's is surely a changeable one. In spring, we hail the green grass, which is soon interspersed with the bright Dandelions and Buttercups: flowers wild and beautiful dot the woodland, hills and meadows, and bedeck the verdant vales, as sweet opening notes to the rich anthem which nature chants till harvest time. Then summer comes, with its more ostentatious flowers; the Violet cannot endure the scorching heat, but passes with the balmy spring. Then we have the Rose and Pink and a variety of sweet flowers, which grace our mother earth; but these cannot always last, for Autumn soon steps in, and with its chilling blast destroys the tender plants, and flowers come into the passing scene.

Mary.—But in our hearts, flowers can *always* grow; through Summer's scorching heat and Winter's icy reign, lovely flowers may always thrive as emblems of a holy life in Christ.

M.—Charlotte spoke of flowers as being corrupted; 'tis true they have been used as a medium through which the sensuous could speak vile passions, yet flowers of themselves are innocent. The testimony of eternal truth, falling on the ears of the carnally-minded, would supply material to feed the sensual appetites; while to the spiritually-minded, it would be pure, living bread—something for the immortal soul to feast upon. Flowers stand in a similar relation to mankind. The worldly-minded too often use but to abuse them, but they never were intended for such a purpose; they can be, and are, by some, used for a higher object. To me they are the emblems of heavenly virtues, purity, meekness, innocence and love. These form and beautify the spiritual character.

A.—In whatever light they may appear to us, or however strong may be our attachment to them, I hope that we will not for a moment plead for their cultivation to the greatest

extent merely to gratify our natural taste. A few sweet-scented flowers are not objectionable, but their culture in the extreme requires much time and attention, and would be the means of drawing the mind and feelings away from the more practical duties of life. "Flowers must be redeemed from the blighting influence which pervades their sphere before they can be introduced among us to any marked profit."

M.—With your conclusions I fully accord, and have been interested in, and edified by, our conversation.

Martha.—I hope that none of us will be destitute of the adorning of heavenly virtue, for we are surrounded by influences which tend to elevate the mind, and bring the soul in *rapport* with the higher spheres. It is our privilege, while young, to store the susceptible garners of the mind with that knowledge which will endure forever. For it hath been wisely said, that "Nothing seen is permanent; from the dust atom to the world, all is mutable—*passing away* is the mournful farewell of the visible Universe."

(Closing hymn sung by the company.)

HYMN OF PRAISE.

In harmony with nature's voice, we'll chant a hymn of praise,
In our Creator's works rejoice, and glory in his ways.
Our hearts are now attuned to sing the glories of the year,
Praise to the source from whence they spring,
Our life to bless and cheer, our life to bless and cheer.

The blessings of this social feast,
As a rich boon are given;
Among attractions not the least,
To lead our souls to heaven.

O happy home! relation dear!
With these our hearts are blest,
Praise, love and thanks we render here,
This hallowed day of rest.

N. F., Mt. Lebanon.

Selections.

"An English journal, descanting on the various degrees of connubial bliss, states that the official record of the city of London for one year stands thus:

Runaway husbands, - - - - -	2,348
" wives, - - - - -	1,132
Married parties legally divorced - - -	4,175
" living in open warfare - - -	17,345
Married parties living in private misun-	
standing - - - - -	13,279
Married parties living mutually indifferent,	55,340
" regarded as comfortable, - - -	3,175
" nearly happy, - - - - -	127
" perfectly happy, - - - - -	13

COMMENTS.—Where offspring is the result of such wedlock, may we look from it an improvement upon the conditions under which it was conceived, born and bred? London is not an exception to the general conditions of married life. Something is wrong, or we should have better fruits from this idolized, worldly institution.

Would it not be well for religious organizations to discuss the questions: "Is marriage a Christian institution?" "How does marriage compare with that life, eternal in the heavens, now practiced by the children of the resurrection?" "Is marriage engaged in by members of the churches for its holiness, or for certain selfish considerations?" "Are virgins like, or unlike, the company standing with the Lamb on Mt. Zion?" Is marriage eternal, or what shall we do with it to inherit a life that is eternal?" *

Whoso seeks to save the generative life and relations, will lose the eternal life of Christ; whoso loses that, has an assurance of this. *

"I do not believe the Shakers live as purely as they profess," said a visitor. "Why not?" asked an attendant. "Because I don't think I could live so myself!"

We have an earthly nature and a spiritual nature; this is eternal, that is transient; one prompts to the propagation of the race of earthly beings; the other urges the propriety of resurrecting the inclinations, to live as the Angels do—the life of "the children of the resurrection."

A Virgin life is one of the constituents of eternal life; it needs not to change when entering Angelhood. Not so with the carnal lives of husbands and wives. As there are no husbands, nor wives, nor sexual lusts in Christ, they cannot be Christians, nor in the enjoyment of eternal life, until they exchange the earthly and transient, for the heavenly and unchangeable life. *

NOTES:—THE SHAKER is hailed with joy by the United Societies. We issued 7,000 of January number; think we shall need to use the plates again. Subscriptions come in rapidly. Our object is to disseminate truth *far and near*. Think it will be what we most desire it *should be*—a home educator. It is proposed to send free, *one copy* for every club of five. Samples at six cents, including postage. Exchanges made with the Press, where desirable. Any person addressing the Board of Editors, or Resident Editor, requesting answers, will enclose stamp. United Societies, let us hear from you; send us your best thoughts, from three lines to a column of lines.

G. A. L., Res. Ed.

THE SHAKER.

A

MONTHLY JOURNAL,

DEVOTED TO THE EXPOSITION OF RELIGION,
ACCORDING TO SHAKER THEOLOGY.

FIFTY CENTS, PER ANNUM, IN ADVANCE.

G. A. LOMAS, Resident Editor, Shakers, Albany, N. Y.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by, and under the direction of the Mt. Lebanon Bishopric.

VOL. I.

SHAKERS, ALBANY, N. Y., APRIL, 1871.

No. 4.

Shaker Communities.

Are they Charitable Institutions for the Body, or for the Soul?

So long as Shakers were known to the religious world as a band of superstitious fanatics, who condemned marriage *per se*, and danced on the Sabbath, it treated them with ridicule as law-breakers, or with silent contempt.

When influential and highly educated men and women belonging to the popular denominations of Christian sects,—Baptists, Presbyterians, Episcopalians, Methodists, etc.,—and not a small company of the priests, "were obedient unto the faith," and put it into practical operation by (where it involved no dereliction of duty, or violation of contracts previously formed), sundering all the ties that bound them to "this vain, this wicked, world"—those of consanguinity, property, and marriage; and these founded societies in different States, they ascended above contempt, and "a great persecution arose." At first, this took the form of personal abuse, and often destruction of property combined with it. Their motives were impugned, and impossible crimes laid to the charge of Ann Lee, and the leaders generally. All manner of evil was said, and often sworn to as truth, until the powers of the Judiciary were evoked to prove these imaginary crimes, and punish the authors and perpetrators thereof. Law-suits were instituted to prevent the holding of property "in common," and thus break up these society-deranging establishments.

In process of time "these Shakers having become reputedly rich, are considered also to have become respectable, and are voted a place among the Christian sects; a prominent position being assigned to them in the theological world, no less than that of having 'modified the religious thought of America.'"—*Dixon*. A new danger besets them; that of popularity, and the "friendship of the world."

Living necessarily in large houses, to accommodate large numbers, the wondering public, not considering how many "families of five" reside and have their homes in one of these great unitary dwell-

ings, which to them look so grand and so much like some individual rich man's mansion, speak one to another: "Are not these Shakers always neat and clean in personal appearance? Is there not ever the glow of content upon their countenances, indicative of well-supplied physical wants, and comfortable, social conditions? Do they ever run in debt? or do any of their members ever end their days in a poor-house? Certainly they must be rich; for what constitutes riches, if it be not a permanent and ample supply of food, raiment, and lodging?"

"And now that we, the discriminating public, have ridiculed, contemned, calumniated, law-suited—*persecuted*—these Shakers into an American institution, that will neither run out at our bidding, nor be anything but respectable on its own basis; and now, that they have become an object of general curiosity to the political economist, the socialist, the co-operative people; to the moralist, with his "social evil" problems; to the advocates of Woman's Rights, who desire a mixed government of male and female elements, and that taxation and representation should be united; to physiologists, who seek to save bodies first, and souls afterwards, if they need it; to Spiritualists and theologians generally, and to religionists in particular, who behold with awe and reverence the re-incarnation of the Christ Spirit—a veritable Primitive Church—furnishing to the European tourists much of the staple of their books of travel in the United States of America;—the momentous question arises, what are these Shakers for? and to what use can we put their successful industrial establishments?" And the answer comes back spontaneously from all people who "have the poor always with them,"—turn them into eleemosynary institutions!! they will, as such, exactly meet the wants of the age in which we live. The aged and infirm, who belong to wealthy families; the merchant who has failed in business, and lost hope in the struggle for pre-eminence; the lone widow, the orphan children, and poor relatives, generally, who are a burden to their friends; how convenient it will be to have them taken into these charitable, public institutions,

where they will receive more than parental and filial care from the religious, the good, the Christian people "called Shakers."

Here follows a specimen letter of the many we receive, omitting the name and place of the writer:

"FEB. 8, 1871.

"F. W. Evans—Can you extend the hospitalities of your society to a married woman and her two girls, aged seven and three years? The mother is educated, intelligent, and virtuous; but is sick with consumption, and cannot do much work. Her husband is so lazy, that he has compelled his sick wife to chop wood, and make the garden; and consequently, as they have no means, she is about to be consigned to the charities of the town.

"If you are able to offer a home to this unfortunate woman, without separating her from her children, please address, with particulars—Mrs. ———; and likewise notify me.

To this appealing letter we returned the following answer, characteristic of our usual replies to such applications:

"MOUNT LEBANON, Feb. 12, 1871.

"Respected Friend—The case which you present is not one that we could do anything with, for several reasons: First: This is not, as many suppose, primarily, an eleemosynary institution for the relief of physical, human suffering. There are institutions especially devoted to that object, and they are above all praise. Second: The woman is not legally divorced, and we do not part man and wife [nor 'forbid to marry']: the law of the land must do that. Third: This is strictly a *religious* order; a home for the souls of seekers after righteousness,—those who are not, and cannot be, satisfied with the righteousness of worldly Christians, who 'marry and give in marriage,' hold private property, and 'fight' about it and their husbands and wives.

"We seek the best (physiologically) the world can produce—those who are 'compelled,' by the wants of their souls—to come, with the intent and hope of making them *better*. We can take a limited number of children of good parentage, who have had a moral and religious training, when old enough to understand somewhat

of our faith and principles—twelve years and upwards,—preferring them at eighteen or twenty-one, when they are free men and women.

Respectfully,

"F. W. EVANS."

This answer did not give entire satisfaction to the parties applying, as witness the following extract from a subsequent letter:

"Imagine Jesus at table, and refusing food to a woman because she had a husband, and not suffering her little children to come unto him because their mother had not a divorce. I am aware that there are charitable institutions 'beyond praise,' but not beyond censure. They do not furnish country air, fruits, cleanliness, employment and home, such as are to a considerable degree found in your societies; and, thinking of the future of the little ones, I thought they would be safest among you. Let me give you this advice, as a lady: Be charitable outside of yourselves; build a workshop, a hospital, a school-house for non-Shakers, and thus show the world that you can spend money for the good of *others*.

"I am, very sincerely, the well-wisher of you and your associates."

Now we know what the Shakers are for. Each society is to build workshops, and manage them so that the poor can earn a living, and the public be relieved of the English question, "What shall we do with the pauper baby?" and with the pauper question generally; "for, even in famine and captivity, they (the public) will still get children," without any rational forethought or insight into their future.

Each society is to build a hospital, and nurse the victims of small waists, thin shoes, idiotic, ball-room head-gear, and fashionable air, food and medicines, that the public conscience may be at ease, knowing how the simple Shakers are living upon, and suffering for, *their* sins.

And next, they may erect and officer school-houses for non-Shakers the more readily, as now we are likely to have "A Law for the Protection of Minors," termed by the *Tribune*, "Norton's Inquisitorial Bill." And this will amply protect such children from any mistaken ministration on the part of the Shakers, of their heretical, unorthodox, and unpopular theology, or even of their religion, "which is contrary to all nature;" but of whose temporal "fruits" the public are desirous enough to possess themselves.

This is what the Shakers are for: to provide a home for the *body*, if they do not prove to be so ignorant, and such "obstinate heretics," that they cannot comprehend their mission in and to "the world" who "marry and give in marriage."

It appears, upon record, that Jesus did rebuke those who followed him, not because of his miracles—his soul ministrations—but for the incidental "loaves and fishes" with which he had fed their bodies. And the "little children" who constitute heaven, are (in their characteristics of innocence and dependent love of truth) such as have become little children. "Except ye receive the kingdom (which in the latter day was to be established upon earth) as little children" just born into the natural world receive external things from a natural *mother*, and then successively from a father, and brothers, and sisters, they should in nowise enter therein; and not that little children (who are simply used as a figure) *literally* are subjects of a heavenly order, until as *men*, and *women*, they, by their own free agency, travel into it. If "the kingdom" were composed of "little children" physically, they would outgrow the "kingdom" when they come to be men and women.

The suggestion of the above letter writer to the Shakers is not a bad one, at all. It is questionable whether we ourselves have not become somewhat mixed in our ideas of charity, confounding the body and soul together; the Lord's poor, and "the world's" poor.

There is no law against love and good works—against charity to the poor and afflicted of *this world*. But, what Believers are able and willing to do for non-Shakers," let it not be done by "taking them into the number" who, from Christian faith, "have all things common," and thereby attempt to make Shakers of them. But rather, build work-shops, wash-houses, hospitals, and school-houses, or help to support those that are already built.

"Hanging a man" is not a worse use to put him to, than converting a Shaker Society into a world's charitable institution for the relief of the poor. It would be a desecration, and a double wrong; first, to the real Shakers, by compelling them to associate with paupers, and *then* to the poor, by "compelling" them to become Shakers (if that were possible) in order to have a home for their bodies. Let there be a separation. 7

Lost! somewhere between *sunrise* and *sunset*, two golden hours; no reward is offered, as the loser knows they are gone forever! E. MYRICK.

1. "If all should be Shakers, the world would run out!" We want none to be Shakers, who copulate *only*, to prevent that terrible catastrophe—"running the world out."

2. Ye consumptive patients! abandon your diseased animal food—live on *natural* food. GEO. WILCOX.

While the young in Zion are anxious to spread true testimony, let them not forget that a practical working-out of the beautiful theory is just now, more than ever, needful. Jesus' teachings were plainly manifested in common life; and the conviction of mankind in our day must be, by our efforts, in the same homely manner. N. A. BRUGGS.

POETICAL.

Morning.

A brighter day is dawning,
Blest Zion, upon Thee!
I see the rays of morning,
Now gilding spire and tree—
I see the cloud-capped mountain
Take on a golden hue,
As up the eastern horizon
The sun appears in view.

Arise! and shake thy garments;
Thy night of rest is gone!
Arrayed in thine adornments,
Come forth to meet the morn!
Hail, with a joyful greeting
The Messenger of Light!
Before whose face retreating,
Are seen the shades of night.

Come, now, and view the landscapes
So splendid to behold;
While Light, as with a mantle, drapes
The Earth in limpid gold.
See, little, pearly drops of dew
All sparkling with delight;
Soon these will vanish from our view,
As have the shades of night.

For, as the Sun ascendeth higher,
The gilded Glory fades;
While radiant Light, like heat from fire,
The shadiest nook invades.
All who within the forest stand,
Are shielded from bright rays;
While those who cultivate the land,
Work in the Sun's broad blaze.

So, well improve these golden hours
E'er they have passed away;
On wings, the Morning upward soars
To full Meridian day.
"Arise and work," is duty's call;
Come forth, the vineyard prune;
And renovate the broken wall
Upon the ground now strewn.

For, all the beasts that roam the fields,
Can enter when they please;
And whatsoever fruit it yields,
Appropriate with ease.
Let more security ensure
The product of this soil,
Although the laborers are fewer
Who in the vineyard toil.

A. E. P., Har.

Soliloquy.

Oh, my sweet gospel treasure!
Oh, my soul-cheering treasure!
All the cross, and burdens vanish
At the sight of my reward!
See! my Fathers and my Mothers!
All my Sisters and my Brothers!
Can the world, with all its glory,
Produce one like unto these?

DOROTHY.

Items.

"I want to be an Angel," is sung by the multitudes with much sincerity; but the reality of the ideal is not desirable, with the majority, while carnal gratifications are possible. People too commonly live as though they despised the life of an Angel, nor would they be "children of the Resurrection" if they could.

"Do you enjoy yourself?" asked a scoffing inquirer of Br. Daniel Moseley. "Nay," said Daniel, "I crucify myself, and enjoy Christ!"

The inauguration of Christianity called upon all to forsake the carnal lives of father, mother, wife, husband; and property, such as houses and lands. Has the gospel of Christ changed hands?

The Shakers do not worship Ann Lee; never did. They do not worship Jesus; never did. Jesus was a man—a Jew; Ann was a woman—a Gentile; they were both baptized with the Christ Spirit—this Spirit we worship.

What is Infidelity and Who Are Infidels.

Growth is a law of soul, as really as of the corporeal frame. All truth is, in its nature, adapted to progress. All genuine revelations from God to man are conformable to this law. It follows that all religious creeds, that do not admit of continuous and eternal revelations of the purposes and will of God to man, are of *human*, instead of *divine* origin. It only requires researches into the plan of human progress in divine grace, set forth in the Christian Bible, to perceive the truth that God's requisitions and laws to man in one dispensation of His grace and truth to humanity, are superseded, or transcended, by succeeding dispensations of the revelation of His will to man.

A primary necessity with correspondents, in order to be rightly understood, is a mutual acceptance of the meaning of words and phrases; a want of this precaution has been the cause of fierce verbal contentions among those whose real faith and convictions—whose actual life conditions—were not dissimilar, except in a limited degree.

Since the prefix *in*, negatives words to which it is applied, we are first to look for the signification of "*fidelity*" and to its application to God, Christ, and Religion. As used in theology, *fidelity* means faithfulness to the testimonies of a Creed of religious faith. Hence, *infidelity* is *unfaithfulness* to such testimonies.

Thus, since we have opposition of religious Creeds in what is called Christendom, in *this sense*, we might have *Christian Infidels*, as well as *heathen Infidels*. And, to illustrate: The Creed of Universalism is Infidel to the Creed of Episcopalianism, since the former teaches the eventual salvation of *all* mankind, while the latter teaches that only an elected few are to be saved, and the remainder are subjects of damnation! Equally Infidel to these two is the Christian faith "*par excellence*," taught by Jesus and his disciples: "Come unto *me*, all ye that labor and are heavy laden, and I will give you rest." "Whoso *will*, let him partake of the waters of life freely." "He that covereth his sins shall not prosper; but he that confesseth and forsaketh them, shall find mercy." That is, all who come to Christ, *confess* and *forsake* sin, will be saved!

But, as the creeds of all religions claim *God* as the "Rock of Ages" on which to build their faith, so *Infidelity*, in a wider and more extended sense, refers to a disbelief in *God*. Yet, as there are "*Gods* many, and *Lords* many," and the character and attributes constituting the *Being* which religious people call *God*, vary so widely in the Creedal faith of different denominations called *Christian*, that, the first subject to be decided in order to determine the question what constitutes an *Infidel* to the Christian's God, is to determine what are the true attributes and true character of the Christian's God.

As God, the Creator of Heaven and Earth, and the illimitable Universe of Universes, is infinite in power and wisdom, so is God unknown to, and incomprehensible by man, except by revelation; and the God, or the character of God, revealed to the human family of

one era of the world's history, is widely different from that revealed in a subsequent age. And, further, the God revealed to one nation, or class of human beings, differs widely from the God revealed to another class of human beings in the *same* era of the world's history.

Thus, one class of believers in God are *infidel* to another class of believers in God! But, this infidelity is easily seen to be simply *relative infidelity*; that is, the creed of one class of believers in God is *Infidel* to the creed of another class, leaving the question still open, "What is positive Infidelity to God?"

The lowest, most primitive idea of God known to man, is that of *Fetichism*, so called: God, as known to the Africans; consisting of some vast object of wonder or power—as *cast rocks, huge mountains, immense forests, boundless waters, etc.* Their symbolical representations of gods, their idols, are in human form, because this form exists intuitively in the human mind as the highest manifestation of God's creative power. The first act of reason in man is to personify incomprehensibilities, so as to obtain a clear idea of such existing facts.

The second idea of God, manifest to humanity in the ascending scale, was God as a vast, abstract, incomprehensible power, possessing all the prominent passions of man, and the cause of the same; or God, in the character of a vast Producer, Provider, Originator of all things, ministering to man's necessities, or pandering to his desires, good or evil.

In this character man attempts to present God to the imagination of his fellow man, in any form embodying what he most needs or desires—as a *rare plant*, a strong element; as *winds, waters, fire, etc.* This era of the knowledge of God embraces the Grecian Mythologies. For the most part, God is now represented as a *Positive* or *Generative* power, or Being; and the idolatrous symbol was a *BULL*; an *ORB*—as the *SUN*, the *MOON*—Egypt's *OSIRIS*, which, with other Egyptian Idols, was meant to represent whatever acts upon passive matter, for the good of man; or, the *active energy of life*! This character of God was also represented by the Grecians' *JUPITER*, the most powerful of the heathen gods, and the Origin of everything, *good or evil*—the *ACTIVE POWER*. It was also represented by the Musselman's *ALLAH*, the Platonist's *ALL GOOD*, the Theist's *DEITY*, and the Norman's *ODIN*.

The *third* idea, or first *revelation* of God, is religious—*GOD* as a *Ruler of mankind*! yet, incomprehensible to man. This is the first character of God, designated by Moses to the Jews; that is, *I. AM*. A jealous, revengeful, passionate, repenting, changeful and fitful Sovereign, visiting the iniquities of the fathers upon the children to the fourth generation: giving the Jewish law to Moses. This idea of God might have been spontaneously suggested by the want of government in the human family upon earth.

The fourth idea of God, or the *second revelation* of God, was made to Moses, and revealed God as a Parentage, under the Hebrew name of "*JEHOVAH*," literally meaning "*He*,

She." This name was so sacred to the Jews, that they only pronounced it in a whisper, evidently because the time had not yet arrived for the comprehension and declaration of the character of God as a dual Being, Male and Female.

The fifth idea, or *third revelation* of God, is a *HEAVENLY FATHER*; a Being, but a spiritual Being; the Creator of all things, and dispenser of blessings to man; the establisher of *law*, and *obedience* thereto was *LIFE*; disobedience, *DEATH*; a kind, loving, merciful Parent; careful for the good of His creatures; in character the opposite of the Mosaic *I AM*. The law of the *I AM* God, as revealed to Moses, was that of revenge; "An eye for an eye, and a tooth for a tooth;" "Whoso sheddeth man's blood, by man shall *his* blood be shed." This God was in possession of the passions of humanity! Joshua said: "Our God is a jealous God."

The law of the *Heavenly Father* God, as revealed by Jesus Christ was: "*Do good to all, and good only!*" "Ye have heard that it hath been said by them of old time," said Jesus, "thou shalt love thy neighbor and hate thine enemy; but I say unto you, *love your enemies; bless them that curse you; do good to them that despitefully use you and persecute you.*"

The sixth idea, or *fourth revelation* of God, is God as a Dual, Spiritual Parentage, *FATHER AND MOTHER* God; kind, merciful, loving and forgiving; not only creating, but *nursing, developing and happyfying* their creatures.

Thus, it is clearly seen, that a human intelligence, who, in any of the former eras of these manifestations of God, had a revelation of God more full and true, in advance of the day in which he lived, would be considered Infidel to the God, or God Character, previously known. Also, the believer in the former character of God, would be *infidel* to him.

It has been said, and we believe truly, that "The God of the Jews was not the God of the Universe;" and, we might truly add, not the God of the Christians! This, to some understandings, may appear *infidel*; but, viewed in its true light, the kind of infidelity which is the fruit of a *new, a true, and increasing revelation* of the knowledge of God, is a virtue, and not an evil!

It is not difficult to see that the character of God revealed to Moses, in the name of *I AM*, was different from that revealed in the name of *Jehovah*; neither is it difficult to perceive that the character of God revealed in the name of a *Heavenly Father* only, is different from that of God as a *Heavenly Father and Mother*. Hence, the actual truth, when fully revealed, is, that there is but *one true God*, consisting of Male and Female constituents or principles, forming one complete Being, as *God*, A *HEAVENLY FATHER* and *MOTHER*, the primary source and Creator of all existences; yet, this God, in this Character, has not been generally revealed to man; but God has been gradually revealed to man, and understood by man in different characters; and, in this light, "The God of Moses was not the God of the Universe." The God of the Universe, the *HEAVENLY FATHER* and *MOTHER*, God, was not fully revealed until

the second coming of Christ, in the female. This is the dispensation of the revelation of God to man, wherein "the mystery of God should be finished."—Rev. x. 7th. Then, and not till then, was to be revealed the *Mother* in God, or, the *Motherhood of God*! She was *hinted at* by Moses, and *alluded to* by Jesus, but the time for the revelation was *when Christ should make the second appearance*, through "*One like unto the Son of Man*." Nothing is more like unto a *Son of Man* than a *daughter of man*! And thus, as the *Son* Jesus, revealed the *FATHER*, God, so the daughter, Ann, "*the Word*," revealed the *MOTHER*, God! Here it should be observed, lest the understanding be falsely impressed, that, *aside from the clothing of the spiritual baptism*, the *Mediator* of this revelation, the *embodiment* of this *Sonship*, is *not an Oracle of God*; is *not authority*. Had Jesus, as a man, been infidel to the duties of his high calling, as the *first-born Son of God*, the Father would have rejected him, and called in another Medium in his stead, to reveal the Fatherhood of God.

In like manner there is no *absolute importance*, in the *abstract*, attachable to the person of Ann Lee, that she should become the first-born daughter of God—the Oracle to reveal the Mother in God, and the Bridal help-meet of the "*Second Adam*," "*The Lord from Heaven*," "*a quickening Spirit*." Had She been infidel to her high calling into Christ's death and resurrection, another female would have been called who would be filial, and by her sufferings and obedience, reveal the *Motherhood*, the *Duality of God*, and of his *Christ*!

Many Creeds of religion teach that Jesus is God; that the Holy Ghost is God, and that the Father *alone* is God; but, whence is this idea of God derived? When we search for the divinely inspired Mediator between God and man, to find who was the chosen Oracle to reveal this character of God to man, we fail to find such an agency. It had no existence until near the close of the fifth century of the Christian Era; hence, it was no revelation of God through Jesus Christ; but its birth seems to have originated in a Popish Council.

Now, if Jesus Christ is the Oracular law-giver, and divinely-anointed teacher of the Church of Christ on earth, and he never taught that *Jesus is God*, but did, habitually call himself "*the Son of Man*," as if to wisely forestall all legendary and mythological assumptions of his Divinity, is it not *Infidelity* to the Christian religion to declare that *Jesus Christ is God*? His immediate disciples, the twelve Apostles, dared not do it; they declared him to be the *Christ of God*, *after he had been clothed upon by the baptism of the Holy Ghost*! In answer to the question which Jesus put to them, saying, "Whom say ye that I am?" Simon Peter answered, "Thou art the Christ, the Son of the *Living God*!" Jesus blessed him, and told him flesh and blood had not revealed it to him, but "*My Father which is in Heaven*."

Again, where is the Oracle who was Divinely authorized to declare that the *Holy Ghost* is

God? We have no record of such an Oracle! The idea was not taught by Jesus, neither by his apostles, nor by the Primitive Christian Church. From all of the teachings and references of Jesus and his Apostles concerning the Holy Ghost, the only idea taught is, that the Holy Ghost was a godly spirit, which the followers of Christ should receive and be filled with, and be covered, by a baptism, once spoken of as a "*Witness for Christ*;" "*The Comforter*;" an Anointing resting on Jesus (see Acts x. 38), and on his disciples, as is manifest by multitudinous passages of Scripture. The Apostles spoke of the "*Holy Ghost*" also, as a *Servant* or *Messenger of God*! Paul speaks of the "*love of God shed in your hearts by the Holy Ghost*." Peter speaks of the "*Holy Ghost sent down from Heaven*;" but, no where, in Scripture, is the *Holy Ghost* called God! No history, then, gives us any account of a revelation of God proclaiming to us the *Holy Ghost as God*! but simply a ministering spirit!

The *Holy Ghost, God*, like unto the *Jesus, God*, had its birth in the Anti-Christian Church, after the falling away of the Primitive Christian Church! It was a god-child of the Catholic Priesthood; and, may it not be truly said, born of folly? And, when the *true God (Heavenly Father and Mother)* is revealed to all humanity, will not a *Triune God* be considered by all humanity as *Infidelity*? The Christian revelation of the true God will bear stating; bear canvassing; bear investigation; and, God of Mercy be praised, that, however infidel it may appear to some professors of the Christian faith, there are, at the present day, even in Rome, "*Prelates who do not believe that the Pope is the authoritative and infallible interpreter of God*." But freedom of belief, liberty of conscience, is infidel to Popery! And, in these days, *Modern Italy*, the Governor of the Catholic World, has become somewhat Infidel to Popery in the proportion of 40, 835, to 46. But, we are not to consider this question as Catholics, nor as Protestants, but as *men and Christians*!

Descending from Infidelity to God, we are more particularly to inquire after *Infidelity* to Christianity; that is, the doctrines of Christ, and those opposed thereto; *Infidelity* to the *Christian Church*!

In reference to Christ's doctrines, as the standard for Christianity, we have the Gospel Testimony in a nutshell, the fulfilling of the law! Jesus said, "I came not to destroy the law (of Moses), but to fulfill it." The great precept of the fulfillment of the law, is "*love to God and Man*." We then have the fruits of love: First, Purity; second, Peace; third, Mercy; fourth, God-like, or good fruits. Goodness embraces Charity and forgiveness; these all sum up in newness of life, in everything! "He that sat on the throne said, 'Behold, I make all things new.'" This was Jesus Christ. *New Heavens, New Earth*, a *new man*, a *new woman*, a *new relation and association* of the sexes, for a *new, a heavenly purpose*—to people the new Creation of God by *regeneration* (which is synonymous with the resurrection of the soul), *not by generation*! For, said Jesus, "*My Kingdom is not*

of this world;" "*They that are counted worthy to obtain that world, the heavenly resurrection from the dead, neither marry, nor are given in marriage, but are (in this present time and world) as the Angels of God in Heaven*."

Generation is the basic law of this world, and the Oracle for its perpetuity. Of generation we have the selfishness of man; *mine and thine*. Of this is derived the impurities and lusts of humanity, both of the flesh and of the mind! Of these lusts come ambition, fraud, strife, war and woe. "Whence come wars and fightings? come they not hence, even of your lusts that war in your members?"—James.

Thus, then, an Angel life, a Celibate life of virgin purity, in thought, word and deed, is the Christ life! The Christian character is set forth by the Apostle as follows: First pure, then peaceable, full of mercy and good fruits; a life Christ lived out—not merely believed in; *this is Christianity*. Jesus said, "Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven! This is *fidelity* to Christianity! Hence, *Infidelity to Christianity consists in merely believing in Christian precepts, and trusting in the merits of Jesus for Salvation*; for, said Christ, "Behold I come quickly, and my reward is with me to give to every one according as his works shall be." *Not to crown him with Salvation according to the righteousness of Jesus; this is Infidelity to Christianity*! Judged then, by Jesus Christ, all are *infidels* to Christianity who trust in the merits of Jesus for Salvation, instead of living as Jesus lived!!

Descending in our inquiries from the Christian's God and the Christian Testimony, to to the Christian Church, to inquire what is Infidelity and who are Infidels, we are first to consider, that a *Heavenly Father and Mother, God, presumes a family*; who are their children? for no Being, not even God, can be a Father or Mother without children! Hence, we have Sons and Daughters of God, constituting the Christian Church, the Kingdom of God.

The Governmental Order of this Christ Church is theoretically Patriarchal, the Supreme Authority being the *Heavenly Father and Mother, God*! The secondary, derivative, or mediatorial authority, Elder Brethren and Elder Sisters! Jesus was the Elder Brother of Christ's Church—"The first-born among many Brethren," as set forth by Paul. Ann (the Shakers believe) was the first-born among many Sisters; if not, then a first-born Daughter is yet to come! But if the Son revealed the Father, should not the Daughter be the legitimate revelator of the Mother?

The Church of Christ, then, being constituted of a heavenly family of Brethren and Sisters, living in the innocent and dependent capacity of the *Children of God* (not of husbands and wives), in a *pure*, celibate, angelic state, as live the Angels of Heaven, and governed, in an immediate capacity, by the *Heavenly Father and Mother, God*, but in a *Mediate Capacity*, by the Older (Elder) Brethren and Sisters of the family, and *practicing the*

life-teachings and examples of Jesus Christ, is the *Christian Church!* And, thus to live, is *fidelity* to the Church, "*par excellence!*"

Then, may not Infidelity to the Church consist: First, in ignoring the *Father and Mother, God*, as the leading authority of the Christian Church, and substituting a Triune God, of three males, Father, Son, and Holy Ghost, all equal in age—that is, the *Son* as old as his *Father*, and older than his *Mother* (Mary), yet, having two Mothers, the Holy Ghost Mother being the same age as her Son? And secondly, as Mediatorial authority to lead this Church, substituting Popes and Cardinals, all of the male sex, as infallible vicegerents of this Trinitarian, Masculine God. And, thirdly, for the Church laity, instead of simple Brethren and Sisters, of *grace*, and of the *regeneration*, whose souls are resurrected from the death of sin and made immortal, substituting husbands and wives—men and women living in *natural* generation—who propose to be carnally resurrected, to continue to propagate an earthly, sensual race, to be forever mortal, only simply clothed by a *frock* of immortality.

In a financial capacity, *Fidelity* to the Church of Christ on earth, is, for its Church members to have all things in common, as Brethren and Sisters of the Parents' household!

May not Infidelity be claiming personal and selfish property for their generated offspring, *mine* and *thine*—practicing wars and bloodshed by which to settle controversies, instead of loving and forgiving?

The *language* of *Fidelity* to the Christian Church is, "Come unto me all ye that weary and are heavy laden, and I will give you rest." The language of Infidelity is: Believe or be damned, and be damned if you do believe, unless elected by God to be saved, let you be Sinner or Saint.

Fidelity teaches *election to Heaven*; *Salvation* to all souls, indiscriminately, who will confess and repent of all sin, whether in this world or in the next.

Prospectively considered, *Fidelity* to Christ's Church consists in forsaking the world, for the purpose of living a holy life—that is, a life set apart for a godly use; coming unto Zion, Christ's Church, with a motive to build up the Cause of God in the earth; consecrating temporal substance, time, talents, and spirit to work for God, and work, too, with a will.

Infidelity to Christ's Church prospectively, is to gather to the Church because of poverty, "*for the loaves and fishes*," because of inability through sickness, idleness or negligence to make a home in the world; hence, ready to unite with any movement that promises ease, plenty and individual freedom from earthly cares!

Nay, these may not build the temple of the living God on earth! these may not reform society and "make all things new." These are *Infidels* to the Church!!

The problem of a *new life for humanity*, and a *new order of society*, of heavenly type, must be solved by those in possession of *living faith*, *unflinching devotion*, *indomitable perseverance*, and *undying energy*, and who consecrate their lives and treasures to God forever.

G. B. AVERY,
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BIOGRAPHICAL.

Teachings of Ann Leo.

Multitudes visited Mother Ann at her home, and made many inquiries. She was ever ready and willing to give information when inquiries came from the honest seeker after truth.

From the following remarks may be learned the answers she made to some of the questions asked her; the questions are generally omitted as unnecessary. 1. Joseph Meacham, on meeting with her, asked: "How is it, you being a woman, teach in the Church, and even claim to be the head of it?"

"The order of God in the natural creation, is a figure of the same in the Spiritual: As in nature, it requires a man and woman to produce children, the man being first, and the woman second in the government of the family; and the children must be subject to their parents, and the woman subject to her husband, who is *first*; and *when the man is gone*, the right of government belongs, not to the children, but to the woman; such is the case in the family of Christ."

2. "The Gospel is the greatest of treasures; be faithful unto it. Put your hands to work, and give your hearts to God. Beware of covetousness, which is the sin of witchcraft. If you have anything to spare, give it to the poor."

3. "Be faithful unto gospel duty; be neat and industrious; keep your family's clothes clean and decently repaired. See that your house is kept clean, and your food prepared in good order; that when the brethren come from their hard work, they may bless you, and eat their food with thankfulness, and be able to praise God in the beauty of holiness. Watch and be careful; don't speak harshly, nor cast reflections upon them; let your words be few and seasoned with grace."

4. "You must put away your covetousness, your lust and your filthiness, and be prepared for the increase of the Gospel. Remember the poor and needy; the widow and the fatherless; deal your bread to the hungry, and your clothes to the naked. *Your* natures will say, 'let them work for them;' but *Christ* sayeth not so. Remember the cries of those in need and in trouble, that when you are in trouble, God will hear *your* cries."

5. "Little children are innocent; and they should be kept so. If brought up in innocence and simplicity they will receive good as easily as evil. Do not blame them for every little fault; teach them obedience, let your word be law. Never speak to them in a passion; it will put devils into them. When I was a child, my mind was taken up with the things of God, so that I saw heavenly visions, instead of trifling with toys. Do all your work as though you had a thousand years to live; and as though you were going to die to-morrow."

6. "Once my feet walked in forbidden paths; my hands handled unclean things, and my eyes saw nothing of God aright. Now, my feet are in the narrow way; my eyes see, my ears hear, and my hands handle the word of God. You can never enter the kingdom of God with hard feeling towards any. God is love; and if you love God, you will love one another."

7. "The work of God in this day is an *inward*, spiritual work. It is not so great in *outward* appearance as it was in past Dispensations; therefore, souls must be very careful how they treat this Gospel. Such as finally reject the testimony thereof in this world, will not have another day equal to this; nor any, until an offer of the Gospel shall have been made to the entire race of Adam. The Gospel will increase; small at first, but will yet be embraced by hundreds and thousands. It will increase, until the covering is taken off, that now covers the rottenness of anti-christ's foundation; then, souls that are bound in sin will call to the rocks and the mountains to cover them."

8. "Those who obeyed the Gospel on Earth, taking up their cross as Jesus did, stand with him on Mount Zion; these are in the *first* resurrection; while those who wait to receive and obey the truth in their disembodied states, will not be so glorious, but constitute the second fruits."

9. "All souls will have an *offer* of this Gospel, either in this world or the world of spirits. You have your day now, prize it. By obedience you can progress out of your loss, and become over-comers as Jesus was; but souls in the world of spirits make their progress through sufferings, passing from prison to prison, until they find the mercy of God!"

We purpose a continuation of Ann Lee's sayings; they may sound ancient; they may seem superstitious; but obedience to them has ever wrought greater purity of character, and created an appetite for works of righteousness—a progress from a little faith unto greater faithfulness. *

The Religion of the Revolutionary Fathers.

In early childhood—almost in infancy—when the mind is plastic and confiding, I went to meeting. The meeting was in a barn, still standing, near the 45th parallel, on the Highgate side of the line, between what was then Elder Thomas Best's and Colonel Lake's.

The preacher, in demonstrating the necessity for deferring the final judgment to some remote period, used the following argument: "It cannot be ascertained, at death, the amount of *good* or *evil* that a man has done. For instance, there is *Father Wesley*: it may take thousands of years to determine the amount of *good* he has done. On the other hand, there is *Tom Paine*: it may take as many thousand years to calculate the vast amount of *evil* he has done."

Of course, I took it for granted, that Father Wesley, if not the *best*, was *next* to the best, man that ever was; and that Tom Paine must rank next to a certain unmentionable character, of which or whom the preacher made frequent mention.

First impressions, especially in *theology*, remain, till driven out by sternest logic.

While still a child, of some ten or twelve summers, my father, from one of his frequent visits to his brother, Captain John Prentiss, of Rutland, Vermont, brought home a book, entitled "*The Jeffersonade*; or Democracy Unveiled: by Dr. Caustic." This I read.

Jefferson, in his "Notes on Virginia," written while Governor of Virginia, said: "It matters not to me, whether my neighbor believes in one God, or twenty. It neither picks my pocket, nor breaks my leg."

Jefferson wrote the Declaration of Independence, and it was unanimously adopted by the Continental Congress, with slight variations.

When something over twenty years of age, a gentleman from Albany gave me a pamphlet purporting to have been written by *Thomas Paine*. How dared I to read it? I did read it, and then threw it into the fire.

The pamphlet, written in America, was addressed to the masses of Europe, with the intent of lifting them from the thralldom of superstition, that they might *begin to be men*. He dealt in great plainness of speech, with what he seemed to regard as the unwarranted assumptions of the clergy; told, at considerable length, what *he did not* believe. Then he said, "Perhaps some of my readers would like to know what I *do* believe. That there was such a man as Jesus of Nazareth I verily *believe*; and that he was the most perfect example of righteousness this world ever saw, I also believe. And, if they who profess to be his followers would pay more attention to following his example, and make less noise about it, I believe it would be infinitely better for the world of mankind."

Some years later, I met with my father, who was deeply religious and an admirer of Father Wesley. I ventured to question him on what seemed to me an incongruity in my early-imbibed notions of *Tom Paine*, as compared with the sentiments expressed in the pamphlet. I said to him, "Do you know anything of Thomas Paine?" He said, "Yes; I was well acquainted with him. He was Washington's private secretary; and, while I was in the Life Guards, I used to see him every day." "Well," said I, "what can you say of him?"

This was the first time I had ever moved the question. I regarded it as a delicate subject; and my father seemed so to regard it. After some deliberation, he said:

"Well, to do him justice, if I say anything, I must say he was the best man in America. He did more to achieve our independence than any other man, except Washington. And I don't know that I do right to make that exception. For when, after repeated disasters, we were retreating south, pursued by a well-fed, well-clad, superior force (it was the darkest time of the war), Washington said to his Secretary: 'Paine, what shall we do? This army is the only hope of the country. Here we are, in dead of winter, unclothed, unfed, unshod; the men leave the prints of their bare and bleeding feet on the frozen ground; their term of enlistment is about to expire; and I have not the heart, under such circumstances, to ask them to re-enlist. What can we do?'"

"After solemnly reviewing the situation, Paine replied, 'If you will form the men into a hollow square, around that stump, we'll see what can be done.' The men were formed; *Paine* mounted the stump. All eyes were upon him. The men had often seen him, but had seldom heard him; for he was a man of few words. *Paine* carefully and solemnly surveyed his audience. There was silence

audible. He spoke. His words were highly charged with electric fire. Thus he began:

"This is the time to try men's souls! The summer soldier and rotten-hearted villain that now deserts his country's cause deserves the curses of his fellow-citizens."

"When his oration was ended, the soldiers, almost to a man, re-enlisted. They had received *Paine's* inspiration. A new soul was in them. They assaulted and carried the Hessian camp. The tide of war was turned, and success followed success. Cornwallis surrendered; the war ended; the men, unpaid, went home to provide for their little ones as best they could; and *Paine's* reputation, like that of public benefactors in general, was committed to the tender mercies of—not the wicked, of course not—the clergy."

"Independence is my happiness; I view things as they are, without regard to place or person. My country is the world; my religion, to do good."—*Paine*. O. P.

Plain Talks—No. 1.

There is a deep, religious agitation at work in the hearts of the people. It is not manifested by bubbling, church revivals, that too commonly burst, and leave the individual the worse for its spirit-intoxication; but it is deeply, silently working; silently anxious for, and demanding more of soul-satisfaction. Church theologies are becoming stale, and the Divine life is looked for, yearned for, demanded. "What shall I do to be saved?" stirs the bosoms of thousands who cannot find satisfactory answers in their temples of worship.

Popular preachers are learning that popular preaching may pamper the intellect, but does not feed the hungry soul; and that it is impossible to impart the love and life of Christ to their flocks, when they neither *have* that love, nor *live* that life. The crisis is coming. The Life-of-Christ testimony has taken issue with the death, and Calvary-blood theory! Life versus Death!

There is much soul-distress in the land; this is the result of disobedience to heavenly light—"this is the condemnation." God hears the earnest seeker after truth, and answers; but God's answer speaks of self-denial, of the physical cross; of the higher life and the Angel character, and sweetly says, "Come up hither!" and the representative soul responds, "Lord! (for the present) excuse me." God does excuse; the soul's trouble increases; it feels that it is excused from God's help, by refusing to obey God's will.

"Help, help!" cries the soul; "LIVE, LIVE!" cries the Spirit. And yet, how hard is the lesson, "*live* unto God and *die* unto every sinful practice!"

Scores of individuals are writing us, predicting the coming of the Spirit of Christ the second time.

Scores of periodicals are just issuing, declaring the same fact; to all of which we say, *Amen*. The Spirit of Christ has appeared once, through Jesus, and already to *some* the second time; and *we* learn from its testimony, to live apart from sexual and sensual lusts; we learn from it that the virgin character is alone countenanced in the heavens; we learn

from it, that private property belongs to the earthly life—to the generative sphere, and has no part with Christ nor with Christians. It teaches us that war is devilish, and those who practice it, the servants of the devil! Plain, but true. The soul wants truth; it will be satisfied with nothing else. We have taken issue with the whole world of sin; we have stripped off the mask that covers, with fine words and splendid appearances, with false philosophy and unchristian teaching, the distresses of the soul, that rob it of eternal life; and we accept the consequences.

Theorise, twist with dexterous legerdmain the Scriptures; transform the real life of Jesus into what his teachings *may have meant*; we accept his life and love of goodness as our pattern and hope of Salvation, knowing full well, that as fast as the second Appearing manifests itself to souls, and its teachings are accepted, others will do likewise.

We have large respect for the sincere; but we have no respect for those who sing the praise of Jesus, but hate him in their lives, knowing what they do. We cannot daub, with hopes of salvation, the carnal mind nor body, whose loves and practices are at enmity with Christ's life. Let us, before accepting any religious sympathy from our professedly Christian leaders, demand that they strictly follow the true leader—Christ; and were this rule generally adopted, we would see the sheep's-clothing thrown off extensively, and the hood-winks dropping from the eyes of the multitudes.

Let us have Christ's life as a pattern—can we do better? and what *in our lives*, does not harmonize with *it*, let us confess the same to be unchristian, and we, so far from being Christians. "Open confession is good for the soul;" and to this point of decision is the present religious agitation bringing souls—to a self-examination. Many there are who have arrived at the conviction (*in foro conscientia*) that their lives have not been Christian; and rather than do the work, and live the life of a Christian, they have renounced the name—F. E. Abbott-like—and declare we are not, and will not be Christians. This is the more honorable course, rather than *live* and *die in sin*; exulting in all the practices, or even in some of them that are opposites to Christ's life, and yet hope to be saved from the *penalties* of sins we will not relinquish while it is in our power to engage in them. *

The following is Prof. Bush's rendering of Zach. 4:7:—

"MI ATTAUH HAUR GAUDOL LIPNA ZERUBEABEL LENISHOR DOTSIA EBEN ROSH TESHUA ANN ANN LEE."

Let us look into the next world: Bodily habits contracted here, will have no medium there; and hence we will be necessitated to unlearn there, wrongs we have indulged in here. Is it not a wise choice, to engage in nothing here, but what we can hereafter?

The most useless of tasks is to save another from conditions we are lost in ourselves. Jesus first overcame the whole world of evil, before he encouraged his disciples to follow him. *We* are called to be Saviours; let us first seek salvation, not from penalties but from practices of sin; then can we help our fellows out of the pit.

Parents should think, while teaching their children to confess to them *their* wrongs, that the gospel of Christ demands of Parents, confession unto apostles. *

The Church of Christ.

What is the church of Christ? The apostolic term, which is rendered *church* in our English version of the New Testament, is *ecclesia*, which signifies, sometimes, a collection of believers in Christ in any one place, and sometimes, all the believers, wherever located.

In ancient Athens, the term was applied, commonly, to the assembly of citizens for the transaction of public business. The *ecclesia* included only the freemen of Athens; hence, by a very appropriate transfer, it was applied to the Assembly of Christians, who were all regarded as one, and entitled to equal privileges in the church. In respect to all essential rights, no association of persons has ever existed in which was greater equality than in the church of the apostles' day. In this respect, there was neither Greek nor Barbarian, bond nor free.

The Greek word, *ecclesia*, with slight changes, has been retained by the Latin nations of Europe. In the Italian language, it is *chiesa*; in the Spanish, *iglesia*, and in the French, *eglise*. But the Teutonic or Germanic nations have taken their term for the church from another Greek word, *kuriakon*, an adjective, which, taken with the agreeing noun, *soma*, signifies the Lord's body, and, with *doma*, the Lord's house. Hence, we find in the German language, *kirche*, in the Danish and Scotch, *kirke* and *kirk*, and in the English, *church*.

The Apostle Paul, who, in common with most Asiatic writers, had a fondness for the use of metaphors, sometimes represented Christians in their collective capacity as an edifice. "That thou mayest know how to conduct thyself in the *house* of God," he wrote to Timothy; then, in immediate juxtaposition, he used three other similar yet appropriate figures, "which is the *ecclesia* or assembly of the living God, the *pillar* and *foundation* of the truth." Again, in addressing Christians, he said, "Ye are the *temple* of the living God." But his favorite figure was that of the human body, which probably as aptly illustrates the real, living church of Christ as any figure that can be employed. "God has appointed him (Christ), pre-eminently, the head of the *ecclesia*, which is his *body*, the fullness of him who fills all things among all." "For as the body is one, yet has many members, and all the members of this one body, though many, are but one body, so also is Christ"—that is, Jesus Christ and his church,—"for by one Spirit we have all been baptized into one body."

The figure has been so amply enlarged by the apostle that one can hardly fail to comprehend its full force. He has presented to the imagination a living, active being, composed of various parts, yet all actuated by an impulse; the head devising what is deemed needful for the entire body, and each part acting in harmony with the whole, so that whatever is done by each, contributes equally to the welfare of every other. That which characterizes this being, is the spirit with which it is animated. Its fulness or completeness is from the Infinite Being who fills all things. That Being is un-

changeably the same—Eternal Love. The body that is actuated and governed by Love, evinces it by harmonious action within itself—*there can be no division among its various parts*. The figure means this, or it means nothing. Hence, the propriety of these words of the apostle,—"If any man has not the Spirit of Christ, he is none of his." By no effort of the imagination can we include in such a body opposing elements which array the members against each other. We may use other figures, if we choose, to express the various opposing elements that exist among mankind; but how they can be admitted as appropriate to a body moving under the impulse of divine love, and governed by it in all its actions, it would be difficult to tell. Not only must the apostle's rhetoric be changed, but human reason must be reconstructed. Let it be granted that human nature has been such in all ages, that wars and contentions have been unavoidable, yet, why not assign to these their true origin? If human passions are stronger than God's grace in Christ, yet it was never admitted by the apostle. The Christian's course has been represented by Paul as a warfare, it is true, yet such a warfare as is not inconsistent with the figure of a united body, a well-constructed and beautiful mansion, or a temple which is the glory of the whole earth. So he has represented it as a race, but only such a race, as that in which the prize—the crown of immortal glory—may be gained by every one who enters upon the race-course. Not so with those who ran in the Grecian stadium.

It may be asked, "Are you aiming to prove, from a mere figure of speech, that the mighty hosts which have come down to our times through the ages, with the standard of the cross conspicuously elevated above every battalion, every division, and every army, do not really constitute the body of Christ?" The figure certainly proves this, if these hosts have all along been contending with each other with "carnal weapons of warfare" as well as with "the sharp sword that goeth out of their mouth," instead of using those weapons that are "mighty through God" to destroy sin in themselves. That the history of the past as well as the present condition of the nations show this, every one may see who casts but a cursory glance over both.

The "God of all peace" as well as of love, rules the body of Christ. It requires no great force of logic to show what must be the result of such rule. But if the figure of speech is not clear enough, then let us take simpler language equally apostolic with the figure. "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." "Let us not love in word, nor in tongue, but in deed and in truth." "He laid down his life for us, we ought also to lay down our lives for the brethren." These words are explicit enough to show that those who make war upon each other, instead of loving and laying down their lives for each other, do not constitute the body of Christ, whatever else they may be.

These words of Jesus Christ to his disciples, though expressed in a figure, are sufficiently

clear to show of what characters only his church is composed:—"I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit. If a man abideth not in me, he is cast forth as a branch that is withered." The life of the vine and its branches, as well as that of every plant in the vegetable kingdom, is maintained only so long as they adhere to that which supplies the vivifying sap. Christ abides in God, His life is the life of God—eternal love—and those who are united to him also partake of the same life. There is no other alternative,—either make the tree good and its fruit good, or the tree corrupt and its fruit corrupt.

The church of Christ, then, consists of those persons, wherever they may be, who are so united to him that his life, which is the highest element of life in the universe—divine love—pervades their being and has a controlling influence upon their entire conduct. In this sense the oft-repeated expression, "there is no salvation out of the Church," is true. There is nothing else that will save one, in the broadest and highest signification of salvation, but that which unites him to the divine life, and when he possesses this within himself, he is an integral part of that body in which is the *divine completeness*.

Christ's church has also been represented as a kingdom. This was the prevailing form of government in his day, and that under which the Messiah's government was prefigured by the Jewish prophets, so that it was almost a matter of course that he used such an illustration. But in our democratic age, the figure is less agreeable to the taste than some others. It conveys an idea of too much pomp and splendor. There is too great a distance between ruler and subject. We can scarcely get a glimpse of the meek and lowly Jesus amid the glitter and show of palaces, thrones, and countless attendants, and through the smoke of the adulatory incense. However attractive and venerable it has become by reason of its existence of ages, yet, "Come from the four winds, O breath," breathe upon and dissolve forever this scene of oriental enchantment!

We like better the gentle shepherd leading his flock through verdant pastures and by the side of still waters. If we wished to indulge the feeling of reverence, then we would enter the magnificent temple, where God dwells and walks among his people. But the figure of the family admits, if not as great a variety and splendor as that of the kingdom, yet more naturalness; more attractiveness to the soul in its gentler and kindlier moods, and is really more in accordance with the spirit of divine love and tenderness that dwelt in Christ. Male and female are each representative of distinctive features or principles in Deity, and as these are one in essence and co-equal in office in the Divine Being, so are they to be, and should be regarded in Christ or in the church. In the family of Christ are Father and Mother. They have their offspring, those who have been born into the higher life of divine love. These are brothers and sisters, possessing equal rights and privileges. There are, in this family, no rights of primogeniture. There is

no oldest son to claim all the dignities and inherit the estate, while the rest are dismissed to the plebeian ranks. There is reciprocal love between parents and children and between brothers and sisters, for love is the element of their existence. They have unlimited wealth—"durable riches of righteousness;" "all things are theirs, whether things present or things to come," and they are to remain theirs throughout "the age of ages." WM. H. BUSSELL.

To my Youth—No. 1.

By the good providences of God you have a privilege to see and hear of, and practice Christian principles. There are many persons educated in schools and colleges, and called Christians, who preach and pray, and yet have not begun to practice the first Christian principles; indeed, have not yet begun to practice the first just, natural principles—that is, to get an honest living with their own hands. Your opportunities to become truly learned, greatly exceed theirs; and if you receive the principles and truths of the gospel—the glad tidings that Christ and Mother brought—and put them into practice in your every day life, in all your goings forth, you will become truly learned, and finally, you will be assured that in Christ Jesus is hid all the treasures of wisdom and knowledge. My object in writing to you is not to open up any branch of knowledge, but to point where some of the treasures of wisdom and knowledge may be found.

The Old Testament is a wonderful book—it contains a system of law adapted to the natural man, which exceeds all other systems of human law; and portraiture of human character, so truthful, and applicable to human conditions, that even after the lapse of three thousand years, they are still fresh, new and instructive. In the above respects, the Bible is without a parallel among books—it is above and beyond them all. And of the New Testament, the parables alone are caskets of knowledge, to say nothing of the great leading principles which underlie Christianity—lived out by the Saviour and opened in his teachings. What can be more comprehensive, or fuller of simplicity than Christ's interview with the young man who came to him, and kneeling, asked, what shall I do to inherit eternal life? In a few words he conveyed to the young man a knowledge of the work necessary to be done as a preparation to entering his kingdom—to keep the Moral Law—that is, do nothing to injure others, and give his all and himself to God; then he would be in a condition to learn of Jesus.

The reading of the parables as presented in the Scriptures, is very much like unto a rich man having a casket of precious things, who comes along and shows you a nice box; he opens it, and every little compartment is stored with jewels; he shuts it up and takes it away with him, and you are none the richer for what you have seen.

So of the sayings of Jesus; you may read them, and get an outside understanding of them, but if you do not practice, nor square your life by them, you will not be any richer in heavenly things. Jesus spake from the life he lived; hence, he was able to say, "the words that I speak unto you they are spirit and they

are life." Now, if you will make his life your life, so in your degree, you will be able also to speak from your life. But if you fail to do so—have not the life of Christ in you, you will be able to speak of natural things only, for out of the contents of the heart the mouth speaketh. It may be observed here, that all human beings have in them a two-fold life—an inward or spiritual life, and an outward animal life. Before I close, I will say a few words on this subject. In the meantime, I will open one of the caskets. On the outside is written the following words: "I will open my mouth in parables, I will utter things which have been kept hid from the foundation of the world"—the natural man. Parable first: A sower went forth to sow his seed, and as he sowed, some fell by the way side and was trodden down, and the fowls of the air devoured them. And some fell on stony places, and forthwith the seed sprung up because there was but little earth, and when the sun shone, the plants withered. And some fell among thorns, and the plants were choked. And some fell on good ground, and brought forth, some one degree of fruit, and others, a greater measure. When Jesus had opened this casket, he said, "he that hath ears to hear let him hear." He then shut the casket up and took it away with him, and left the multitude to think about what might be the meaning of the parable. No doubt, you would like to know the reason why Jesus did not explain it to them. He would have been well pleased to have done so, but he considered their state of preparation to hear his word and wisdom, forbade committing further knowledge to their keeping.

And with pleasure he turned to his disciples and said, "blessed are your eyes, for they see, and your ears, for they hear." "Hear ye therefore the parable of the sower." And he began to open to them its interior meaning, which you may read by turning to Luke 8:5. But before he began, he said, "Many prophets and righteous men have desired to see what you see, and hear what you hear, and have not." To the language used by Jesus in explaining the first part of the parable, I would draw your attention. "Those by the wayside are they who hear; then cometh the devil and taketh away the word out of their hearts." Now, how did the devil manage to take the good word out of their hearts? They gave way to lightness—"the fowls of the air devoured it." Here we see, that giving way to lightness in sacred things, is an act of the Devil. Young persons are greatly exposed to receive from others, this spirit of lightness; to many, it is just as natural to be light as it is to breathe, or in other words, they willingly work the work of the Devil, and minister the same spirit of lightness to others, and think nothing about it; and that is the way the Devil wishes his work to be done; do it, and never think about it afterwards. Christ, knowing how exposed souls are, said, "Watch and pray that ye enter not into temptation," that is, into the spirit of the Evil One. The Devil has the easiest access to young people through the avenue of lightness; they think there is no great harm in it, and will actually sing the songs of Zion in a vain, careless sense.

When a soldier is placed on guard, it is his

duty to watch and see that no enemy goes over the line or gets a foothold in the camp.

So of all the thoughts that enter your heads; except you gather and keep the gift of self-examination, you will find that the Devil will enter your premises every day, and instead of you being a guard to keep out evil, you will be an avenue to receive and admit it. D. F.

If the people called Shakers, do not exhibit, *with an increase*, before all men, the faith, spirit, doctrines and principles of the primitive, Christian Church, together with power over evil in their own souls, let that decide the whole question. WM. LEONARD.

EDITOR'S NOTES:—Attention is called to the address of Wm. Leonard, "Ayer, Mass.," changed from "Groton;" also, a change in "Mt. Morris" agency. Individuals sending articles for publication will regard the spirit of the "Cirenlar" issued to Believers. The Editor's drawer, though nearly full of good matter, will hold some more. We want a wider sphere of contributions; some think we are acting on too contracted a scale—the reason is, we have not yet heard from the East nor West, but in small degree.

Remember, THE SHAKER is the organ of the UNITED SOCIETIES. We want *short* articles; full of pith, testimony, and true to life. We repeat: we will send one copy extra for five subscribers. G. A. L.

THE SHAKER.

A

MONTHLY JOURNAL,

DEVOTED TO THE EXPOSITION OF RELIGION,
ACCORDING TO SHAKER THEOLOGY.

FIFTY CENTS, PER ANNUM, IN ADVANCE.

G. A. LOMAS, Resident Editor, Shakers, Albany, N. Y.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by, and under the direction of the Mt. Lebanon Bishopric.

VOL. I.

SHAKERS, ALBANY CO., N. Y., MAY, 1871.

No. 5.

Right and Light.

The First Cause of all causes we call God; by descending terms, Father and Mother; Being and Will; Truth and Love; I am and I do; Spirit and Matter; Religion and Science. The religious instinct is inherent in the human race. A recognition of God is the fountain of goodness, and source of truth. The desire to be and do good, is religion. The desire to know how, why, and when to be good, is theology. Spiritualism is the soul of all systems of philosophy.

The rudest of races have their philosophical theological cosmogony; and some of the most civilized and cultured of the races have not been exceeded, in absurdity, by the most savage, in their theories of creation, the being and attributes of God, the nature and destructibility of matter, etc. This is under the general law, that "light is sown for the righteous—the doers of right; and darkness of the understanding for the violators of law, physiological and spiritual."

It is a historical and present fact, that a highly-civilized nation, like the French, are, to a large extent, seeking happiness through the exercise of the same passions, and by the excitement of the same senses, that it is sought for by the Hottentots.

"In Paris, pleasure, or more properly, sensuality, appears to be carried to its highest possible summit."—*Swedenborg*.

The nobility and serfs of Russia, if not equally sensual, in the use of their absorbing and procreating powers, the balance is in favor of the serfs, who, by poverty and the necessities of existence, are kept in a more simple physiological condition; their passions not being inflamed by abnormal excitants, in drink and food; while the nobles are as full-fed horses, each one neighing after his neighbor's wife—the abuse of nutrition and reproduction.

It has come to pass, that while in the wisdom of God, "the world by wisdom"—material and sensual theology—"knew not God," it has pleased God, by the foolishness of preaching, and the ministration of the Spirit of God, acting upon the same senses that evil acts upon, has saved them that believe, from the indulgence of glut-

tony and drunkenness, and from fruitless sexuality, which has been more emphatically the work of darkness, whether by the married or unmarried, as it is the most concentrated form of human evil.

The priests of Nature—Pythagoras, Diogenes, Plato, Seneca, and the Stoics, enjoined self-control, and, to a great extent, self-denial of the senses, as did the Avatars, like Confucius, Buddha, Zoroaster, Jesus; they touched each other.

The material worlds! the spiritual worlds! Why, is it not *all* spirit, in different stages of unfoldment, from the stand-point of Deity? *All spirit*, more or less externalized, down to the earths, which are first, gas and ether, then granite, rock and diamond. *All matter*, more or less attenuated, sublimated, etherealized, up to the lowest spirit sphere, and thence up to the heaven of heavens.

Jesus inherited physiological and moral conditions derived from a long line of self-controlling, self-denying ancestry, concentered into an organized body like the Essenes, who, throughout the Jewish history, did not eat animal food; nor did they fight or marry. This gave Jesus an advantage over all other human beings, Adam and Eve not excepted: because their innocence and goodness was that of the baby-hood of the race. As a child, his aspirations were upward, towards the seventh heaven. A comparatively-few of his countrymen and women, of the Jews, approximated the high religious status to which he attained.

It should be distinctly remarked, that it was in goodness, rather than in intellectuality—in religion rather than in theology, that he excelled. "Whence hath this man this knowledge, seeing he knoweth not letters," plainly indicates that he belonged to the order of human beings who were called to externalize God on this earth *in their lives*, rather than in deep, great, and grand philosophical and scientific theories, explanatory of the mysteries of creation to the human understanding. His work was to make human beings good and true lovers of God, and companions of angels; as social beings, to learn them to love one another with a pure heart, fervently; to pray, rather than study.

This was religion; and "none but a good man can be a true philosopher."

When Paul came up, who was also of a good philosophical and intellectual stock, and had been educated in all the learning and culture of the Jews, he taught theology—the science of the religion of Jesus. It was an effort of the human mind to comprehend the height and depth, and length and breadth of the work of human redemption, and to systematize and explain it logically.

During the first three centuries, the religious organizations having all things common, created by the holy Christ Spirits acting upon the emotions and affections, and operating in the hearts of the lovers of righteousness (not mere lovers of knowledge), stood the test of internal corruption and outward persecution; but they finally succumbed, and a Gentile bishop led the Jerusalem Pentecostal Church: a fit type of the "man of sin," who was to inhabit the most holy temples in the Gentile world for twelve hundred and sixty years of educational preparation of its heathen people to receive the Christ of God in the female Order, through a female Messiah, as the Jews had received him in the male order through Jesus—a male and female Christ manifested through male and female human beings.

During the reign of Anti-christ, Spiritualism operated to create a mixture of elements. Hebrew, Christian, Heathen, Mahomedan, and everything in heaven and on earth—all the spheres being confusedly blended together—the relation of the natural and spiritual worlds was abnormal, represented by three unclean spirits, like frogs (amphibious) proceeding out of the mouth of the dragon—heathenism; of the beast—the Catholic, Protestant, and Greek Churches; and of the false prophet—the heretics and witnesses: false miracles, false relics, false confessions and absolutions; false piety, which thought killing was doing God service; false marriages, doctrines of devils; false everything. Whoredom, adultery, fornication, are terms plentifully used by divine religionists, to represent the commingled wickedness of these so-called Christian Churches. "Babylon the Great, the Mother of Har-

lots—Whores;” by which obnoxious terms, the reforming daughters of the Roman and Greek Churches, and State Governments, are not inaptly designated.

As in the days of Jesus, the Essenes—the ancient Quakers; and the Sadducees—the ancient Materialists—alone escaped his denunciations; so, in our own time, the modern Essenes—true Quakers; and the modern Sadducees, organized into the American Governments, in our day, of all others, go the most unrebuked by the “seed of the woman”—the followers of Ann Lee,—who are bruising, in themselves, the head of the sensual powers and passions of Christendom, the lust of sexual indulgence; the nude statue and black crooks of this “Murder of the Innocents” age, which has legalized monopoly of the life elements; thus making war and the destruction of embryonic human beings a society necessity, in order to hold in check population, which continually presses on the means of subsistence in cities, towns, and villages.

It is said, that the private character of Swedenborg, from youth to manhood, was altogether irreproachable. He opened the portals of the invisible world, which the Protestants had closed, to keep wicked men and women from coming back to them, as they had been in the habit of doing under the Catholic rule; so that they were like people who shut the door against their enemies, by refusing to admit even their friends, the angels.

Never was the simile of the ladder which Jacob saw, so appropriately illustrated as in the case of this seer. He was a believer and follower of Jesus in his first advent upon earth. He began, as Assessor of Mines in Sweden, and went up the ladder of the sciences to the great First Cause. Like his ante-type, John the Baptist, he lived a celibate life. “He complains that his scientific labors were not appreciated; that his productions are looked down upon, by a number of political blockheads, as mere scholastic exercises, which ought to stand back, while their presumptuous finesse and intrigues step forward. He said the beginning of nature was identical with the beginning of geometry.”

“He discovered the science of crystallography, or law of crystals. Every metal has particles of its own, of a peculiar form; the same being true of all mundane substances, from the rocks to the most etherealized elements. The various shapes of these atomic crystals cause the different tastes, smells, and feelings which attach to them. He appears to have labored to apprehend the origin and arrangement of matter in the earths, and also, to apprehend

the nature and condition of the intelligent atoms which compose their social organizations, and are the inner worlds, so far as he found entrance thereto. He affirmed that the object of his mission was, to ‘demonstrate immortality to the natural senses:’ that is, Spiritualism. His prevailing idea was, that external objects were the product of internal powers and and forces.” 7

The Social Evil.

“And now, also, the axe is laid unto the root of the trees.” John, 3:10.

It was the peculiar mission of the first founders of Shakerism to bear testimony against the “social evil,” in all its phases, legal and illegal, and in all its relations and bearings in human life; hence, it was reported that they condemned marriage; but this was a mistake—they only condemned the abuses and evils cloaked under it, holding it to be exclusively a civil right, and not a Christian institution. And when it was incorporated into the Christian system, in the outer court, in the Apostles’ days, it was considered more of an innovation than from divine authority—hence, it was said: “Brethren, the time is short that remaineth; that both they that have wives shall be as though they had none.”

America is destined to take the lead in all the reforms of the 19th century. Through the power of the *invisible*, operating through a visible agency, great and mighty things have been accomplished, and still greater things remain to be met and overcome. Seeming impossibilities belong to the past and not to the present age of the world. Various opinions are entertained by reformers as to the best manner of disposing of the “social evil.” It seems to be a principle inherent in human nature, and been handed down from time immemorial; like some old chronic hereditary disease, hard to eradicate, and too delicate a subject for public discussion. Yet, reformers say something *must* be done, and this false delicacy must be laid aside before science can be brought to bear successfully against it. True!

But, we say, the reason why reformers in the past have not been able to reform the world, is, because they have not been sufficiently *radical* on this point. Now we propose to begin at the *root* of human depravity, and put away the *cause*, that the effect may cease. “And now, also, the axe is laid unto the *root* of the trees,” etc. Man in scripture is compared to trees and known by his fruit; and it may be that we have *all*, in the past, eaten apples very improperly. *Trees* are in the plural and implies both sexes, because both sexes are involved in the social evil.

Perhaps there is no sentiment more common concerning its *origin*, which is implied, if not expressed, than the fact, that had it not been for the transgression of Adam and Eve, in the Garden of Eden, we should not have been found in this fix; or, in other words, the social evil would never have existed.

The *cause* of the “social evil,” and the root of human depravity is traced back to Adam’s transgression; to a lawless *principle*, which was never essential to the reproduction of the

human race—the excessive indulgence of which, is the great problem now up for discussion. In scripture language, the principle is called by different names; “lust,” “flesh,” “old man,” “forbidden fruit,” “man of sin,” “son of perdition,” “carnal mind,” “devil,” “dragon,” “evil,” “which the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming,” etc. (2 Thes. 2:8.) Which are all synonymous in their signification. But the great question is, what shall we do with it? This is the problem:—How shall we eradicate it without destroying the human race? Science cannot do it; if it could, it would have been done long ago. Philosophy cannot do it; it has tried, and proved a failure. But science and philosophy, combined with practical obedience to law and order, can do it; it *has* been done.

What *has* been done can be done again. It is of so long standing and so incorporated into the very heart and core of humanity, that we admit the difficulty. The principle in and of itself is lawless—is not subject to any law, neither indeed can be, when left uncontrolled by a superior and higher power. The principle is *bad*—it is *wicked* in the extreme!—it has been tried before the High Court of Heaven, and found guilty of the most abominable crimes; the earth, itself, bearing witness against it; and the sentence pronounced by the Court and Judge of all the earth, is, *death*.

It is doomed to crucifixion, by a daily cross and self-denial; that is, total abstinence; starving it to death by inches, until the principle is entirely eradicated from the soul. This can be done without extinguishing the human race, by recognizing two orders of people, viz.: the natural order, and the spiritual order—separate and distinct. These two orders comprise the whole family of man, and admit of different grades and degrees. Each order is governed by its own laws.

Two great problems have been solved in the United States within the last century, viz.: the actual practice of a “virgin life,” and “community of interest,” without the aid of nunneries and monasteries; where the sexes enjoy social and daily intercourse, and preserve their chastity from year to year, and have for the last seventy-five years. They prefer keeping the higher law. This was so new and strange at first, that the world did not believe that this profession of life could be actually produced and carried out.

Elder F. W. Evans, of Mt. Lebanon, N. Y., one of the most progressive minds of the age, in a letter to North Union, dated May 25th, 1868, said: “For the first fifty years, the question of there being a resurrection order on the earth, and quietly living pure, celibate lives, was always met with the scoffs and jeers of the world, with the charge that they did not so live; that ended the argument.

“Thus the world called in question the fact of any living lives of chastity. Eighty years have passed away, and that fact, now, is no longer called in question. Hundreds of men and women have lived together, maintaining a close, social relation, upon the basis of pure celibacy, for eighty years in succession, known to the thinking, philosophical mind as a prob-

lem not to be (but is now) solved. This fact, Henry Vincent will make known on his return to England." J. S. P., North Union.

Anastasis.

This word, which is rendered *resurrection* in our English version of the New Testament, has two important meanings attached to it by Jesus and the Apostles, and these so intimately connected that the use of one immediately suggests the other. One signification is, a *new, spiritual life*, which succeeds the sensuous life in the Christian believer; and the other, an *endless existence*. In fact, when the term is applied to Christians, the two ideas, usually, are completely blended. We see how closely connected these were in the mind of Jesus, from the words he addressed to Martha, who was bewailing the death of her brother. "Jesus said to her, 'Thy brother shall rise again—anastesetai.' Martha said to him, 'I know he will rise again in the resurrection in the last day—en te anastasei en te eschate hermera.' Jesus said to her, 'I am the resurrection and the life; and whoever lives and believes in me will never die.'" The same union of the two ideas is also observed in the reply of Jesus to the Sadducees, who denied that there was to be any anastasis—any rising to a future life. Which of the seven brothers, they ask, is to have the woman whom they each married, if they all live hereafter? The answer is, "*Those having been deemed worthy to obtain that life and the resurrection from the dead—tou aionos ekeinou kai tes anastaseos tes ek nekron—neither marry nor are given in marriage; nor can they die any more.*"

These two meanings we find also blended in the Apostle Paul's argument in reply to those persons in the Corinthian church who denied the resurrection of the dead. "*There is a sensuous body—soma psuchikon—and a spiritual body.*" "*The first man is from earth, and the second is from heaven.*" "*As we have borne the image of the earthly, we shall also bear the image of the heavenly.*" "*When this mortal shall have put on immortality, then will be fulfilled the recorded saying, 'Death is swallowed up in victory.'*"

These two thoughts, it is safe to say, are the prominent ones in the mind of Jesus and of Paul whenever they allude to a future life. Life in God, the heavenly life, is the resurrection, and that is to continue forever. So completely does the idea of the Divine Life fill their minds that it is as though there were no life in the human race where *that* is not—all else is death. The Apostle Paul represents himself as eager to rise out of this state of death. "If by any means I may attain to the resurrection from the dead," that is, from among those who are dead. All who are destitute of this spiritual, heavenly life, are the dead. It matters not whether they are in or out of the physical body. This spiritual life is the life of the last day, the day of the Messiah, the eternal age; and this he was striving with all earnestness to gain.

It is worthy of notice that, in his argument for the resurrection addressed to the Corinthians, he speaks only of *Christians* as *actual* subjects of the resurrection. From this fact some have drawn the conclusion that a part

of mankind, in the view of the Apostle, are to be annihilated, or else to remain forever without hope of everlasting life. This is because they have supposed the Apostle to be speaking of an event that is to be accomplished in a brief period of time, and not to continue throughout the Messiah's reign until his work shall be completed. A proper attention, however, to the course of his argument will satisfy any one that no such idea can be deduced from it. Having given his proofs of the appearance of Jesus among the living after his crucifixion by the Jews and the Romans, he exultingly exclaimed, "Now has Christ been raised from the dead, the first of the sleeping ones. For, since death has intervened through a man, resurrection, also, has come through a man; for, *as all die in Adam, so all will be made alive in Christ*; but every one in his own order; Christ, first, then those who are Christ's in his coming—en te parousia autou. Then—in due course of time—comes the end—the completion of his work—when he shall have destroyed all rule, and all authority and power opposed to God's. For he must reign until he put *all enemies* under his feet. *Death, the last enemy, shall be destroyed.*"

It is to be observed, that the Apostle declares all will be made alive, but they will be made alive in Christ. None but Christians are subjects of the resurrection, in the essential, sublime sense of the term, yet none are excluded from the privilege of becoming such. This he puts beyond a doubt by the sweeping declaration, "*All will be made alive in Christ,*" in which the *all* that are to be made alive in Christ are contrasted with the *all* that die in Adam. He speaks elsewhere, it is true, of those who are to be punished in the time of Christ's coming, but the penalty meted out to them is just that which their offenses merit, according to the age in which they live. It is the *diken olethron aionion*, a term similar to that which Jude employed when speaking of the guilty inhabitants of Sodom and Gomorrah—the *diken puros aioniou*—the penalty their offenses demanded in that age. Death and hell are to be destroyed; and, unquestionably, the penalties resulting from violated law, which are more severe the greater the light which one sins against, are means which the Being of Infinite Love uses for the destruction of these enemies of everlasting righteousness. There can be no escape; the penalty is just as certain to follow crime as day to follow night. And as transgression of the divine laws has been, in one way or another, universal among mankind, there was no impropriety in the Apostle's regarding all as in a state of death, while he proclaimed a way of deliverance from it for all men.

The mode of deliverance is not an arbitrary one; not that of a partial, fitful, passionate being, nor of one who takes pleasure in displaying his power so as to overwhelm with terror and amazement the human soul, and to confound the sense of right and justice implanted in man. God works so as to confound the plans of the proud and self-sufficient, yet always so that his methods of working commend themselves ultimately to the highest reason of his creatures. The Apostle Paul speaks of the resurrection as occurring in a

moment, in the twinkling of an eye, and yet it is evident, from his statement that each person is to be raised in his own order; that he refers only to the commencement of the work in the individual soul, which may, in fact, be as sudden as the language represents, and yet not occur, in many cases, until after a long preparation in the person for it. His own conversion to Christianity was remarkable for its suddenness, and yet he represents himself as striving to the utmost to attain to the resurrection from the dead. "I have not yet gained, I am not yet perfect, but I am pursuing so as to gain the prize of my high calling."

The resurrection, then, in its essential nature, may commence in this state of being, and in the case of the Apostle, it *did* so commence. It was to him the introduction to a condition of happiness of which, while he adhered to his Jewish religion, he had no conception. It was a sun, illuminating his entire spirit. It was the rain which waters the tender plants of the new, spiritual life, causing them to grow and become strong. It was the inspiration of divine truth within himself, which made him the effectual preacher of righteousness wherever he went. It was the opening of heaven to his internal view, showing him the heavenly messengers descending and ascending, earthward and heavenward; showing him also, Christ himself, who stood by him and encouraged him in his efforts to advance his cause, and inspired him with strength and courage to bear the numerous persecutions to which he was subjected. The resurrection was to him a spiritual, heavenly life, whose characteristics were joy and peace, gentleness, kindness, and the ardent and abiding love of one who has been baptized into the element of love, in the place of pride, self-will, hatred and malice; unwavering faith in the infinite goodness of God that purposes and plans the welfare of all his creatures; the substitution of new and living hopes for old prejudices; the breaking down of old barriers that had been interposed by ignorance and folly between different portions of human beings, enabling him to love as ardently and work as earnestly for his Gentile brethren as for those of his own nation. This to him was a present resurrection; and so he represents it in his epistles to Christians. "If ye, then, *are risen* with Christ," he wrote to them, "*seek those things which are above, where Christ sits at the right hand of God.*"

And yet it is plain, from his own words, that he regarded the resurrection, in its fullest sense, as something far beyond anything he had yet experienced. He was looking forward to a grand consummation of hopes that he had been led to form. There was a prize at the end of his course which he purposed to gain, a crown of righteousness which, as victor, he expected to wear. "When Christ, who is our life, shall be manifested, ye also shall be manifested with him in glory." This glorious manifestation was to be the fulfillment of his hopes, his complete deliverance from the state of death in which he still found himself, though he had been elevated already "to sit in heavenly places in Christ." That was to be not only freedom from the power of sin, but from the liability of ever again falling into sin.

In addition to this expectation of a glorious deliverance from the death of sin, there was an assurance in his mind that this blessedness was to continue forever. "For me to live is Christ, and to die is gain. I have a desire to depart and *be with Christ*, which is far better." His *song of triumph*, at the close of his argument for the resurrection, is not only that of the assured victor over sin, but also of one who expects forever to wear his triumphal crown:—"O death, where is thy sting? O Hades, invisible world of the dead, where is thy victory? Thanks be to God who gives us the victory through our Lord Jesus Christ! Victory now, over that which gives to death all its force and bitterness—sin; so that we are elevated completely above it, living lives of purity and practical righteousness in spite of the enemies by whom we are daily beset! Victory in *certain prospect* over all the foes we now have or may yet have to encounter, until we shall, each, be able to say, 'I have fought the good fight, I have finished my course, I have kept the faith,—henceforth the crown of everlasting life is mine!'"

WM. H. BUSSELL.

POETICAL.

"The Shaker."

Hail! hail, thou welcome messenger of truth—
God speed thee, and sustain thee, thou art forsooth
Answer to long, long years of earnest prayers
And supplication to God that somewhere,
Or somehow his holy truths we should declare.

Thy sacred pages yet will light unfold,
More precious to a sin-cursed world than gold,
Diamonds and rubies; all the gems of earth
Fall before thee—of more intrinsic worth
Thou art by far. Thou art a chast'ning rod
Wielded in the mercy, truth and love of God.

That all may read and understand the Truth
From hoary-headed sage to prattling youth,
That whoever will, may come and be partaker
Of heaven's choicest boon, we send THE SHAKER,
Which will reveal the new and living way,
From darkness to an effulgent day.

The mission of THE SHAKER to fallen man [Ann,
Is, God's love revealed through Christ and Mother
To teach mankind that unto him is given
To do God's will on earth, as done in heaven,
To break the shackles, let oppressed souls free,
Proclaim abroad the glorious jubilee. [sword
To unsheath the bright and glittering two-edged
Of Gospel Truth, the spirit and power of God;
To enlighten souls, convict them of their sins,
And make them *feel and know* 'tis Truth that wins
Aye, Truth alone will stand, all else will fail,
'Tis God's decree that *Truth* shall yet prevail.

O speed, speed on thou sweet angelic sound,
Convince the skeptic and the wise confound;
Strengthen the weak,—confirm the strong
To battle for the right, and to subdue the wrong.
Teach all mankind *this Truth* to fully know,
That in the depths of earthly hearts do grow
Germs of unrest, and, all learn this, would
You feed on heavenly manna—Angels' food,
And be forever happy, then BE GOOD,—
Take up thy cross and follow Christ the Saviour,
Serve God with thy whole heart, also thy Brother
Love as thine own self; and, wouldst thou at last
A home in heaven secure? All that thou hast,
Forsake; houses and lands, children and wife,
Brothers, Sisters, Father, Mother, thy life—
Thy carnal life surrender, lay it down
If thou wouldst reign with Christ and wear the crown
Of Everlasting Life prepared for those
Who've conquered sin, and all their inward foes.

Aye, friend, know this, and do this Truth believe,
That Christ lies not, nor yet doth he deceive;
Would'st thou be his, and enter heaven's door,
Sell that thou hast and give it to the poor;
All selfishness be wholly laid aside
And all thou hast be willing to divide.

By this we do not mean that we must hate
The person, or the thing—the selfish state
The carnal mind, that loves a selfish few,
This is the meaning, the good and true
Are all of God, and we must love them all;
These are universal—belong not to the fall,—
These are Christ's conditions, none else will do,
For those who would the narrow way pursue.

Yea truly, 'tis a straight and narrow road
That leads the Pilgrim home to heaven and God,
No vulture's eye hath e'er this pathway seen,
Nor lion's whelp hath ever trod therein;
No ravenous wolf or other beast of prey
Can walk this pure and holy, heavenly way,
That leads the soul to Life, and to eternal Day.
Many shall be called—the Chosen few—
'Tis they alone who daily will pursue
The strait and narrow way, forsaking all
For Christ's sake and the Gospel; who will fall
Upon the rock, and there will broken be,
And from all dross and sin be purged free,
Who'll wash their robes in Blood, that of the Lamb,
Through *living works* come up, the great I AM
Alone to serve; who'll strive to know and do
His holy will, the narrow way pursue,
Whose every breath to Father, Mother, Son,
Is, *Not my will, but thine* O God be done.

E. E. F.

My Shaker Home.

1

In a hamlet, remote from the thronged thoroughfares,
Where business and pleasure with folly abound,
I dwell in retirement, and breathe the pure airs
That flow from the mountains which encircle me
round.

My home is so pleasaut, contentment draws near,
And bids me rejoice in its pleasant retreat
So closely allied to that heavenly sphere,
Where discord no more may her tauntings repeat.

2

No edict from monarch nor empress I dread,
In a President's frowns nothing piercing can see;
Christ, in his true order, I own as my head,
And love is the magnet which captivates me.
To the goddess of fashion we never bow down,
Thus saved from the trouble her votaries share,
A cap, smooth and modest, a neat tidy gown,
With kerchief and collar, my Sisterhood wear.

3

Our shoes are for comfort, and made to the feet,
Not so small to compress them and freedom destroy;
Yea, our *understandings* would be quite a treat,
To such slaves of folly as "*Miss Afong Moy*,"
Not with jewelled fingers our work we perform,
And *pendulums* hang in our clocks, not our ears,
No pearls, nor yet ribbons, our persons adorn,
They are deemed quite as useless as crocodile tears.

4

Our costume throughout is well fitted for those
Who prize health and comfort, 'bove fashion or
pride,
And find in a neat humble garb, more repose,
Than the gay, pimping lady, whose heart is outside.
What can adorn woman like virtue and love?
A heart full of kindness and heavenly grace,
These deck her with jewels and charms far, above
All that art can devise for the form or the face.

5

O let me be clothed in garments of these,
And thankfully toil in my plain Shaker dress;
For Wisdom's bright treasures which give the heart
ease,
And clothe me in raiment of true righteousness.
I'll toil for these blessings, these jewels of love,
Ills patiently suffer, that cannot be cured,
From under the cross never seek to remove,
To be by the world, or its follies allured.

B. K., Canterbury, N. H.

*A Chinese woman who exhibited her *small feet* in
this country some years since.

More easy than to live it, thrice,
Was always found to give advice.

Who plands the great, who helps the poor
That spirit hate, *this* one adore.

Love is a gem of priceless worth,
Aye, more than all the gems of earth.

E. E. F.

Is War Compatible with Christianity?

How strange, that in the nineteenth century of the Christian era, there should be a doubt upon this subject! but, inconsistent as it is, a majority of the professedly followers of the "*Prince of PEACE*" would, no doubt, answer unhesitatingly in the affirmative. How often in religious tracts and biographies are soldiers taken as models of piety and of exemplary Christian conduct, and among their other virtues they are often described as being very much attached to their profession! their horrible trade of blood, masked with the name profession! How often is a *beneficent* God invoked for a blessing on the murderous weapons of war!

Across the Atlantic we behold one of the fairest countries of Europe devastated by a most needless and cruel war, where two millions of men endeavored to destroy each other by every means which ingenuity could devise; and the melancholy results of the conflict are now seen:—a desolated country,—towns laid in ashes—thousands upon thousands of men slaughtered in the prime of life; with hundreds of thousands of wounded and disfigured human beings; together with an immense burden of debt that will weigh heavily on their descendants for ages. Friends of humanity, listen, for a voice of woe is heard through the land! The weeping of desolate widows! The wail of the bereaved mother in her agony of grief,—and the pitiful sobs of orphan children! Even the victors, who, by the chance of war, are spared a desolated and ravaged country, bear a heavy share in its miseries: four hundred fathers killed in one regiment, in repulsing a sortie from Metz, leaving 1,070 orphan children, tells a mournful tale.

The Teacher, whom these warring nations profess to follow, said: "*Love your enemies.*" "Bless them that curse you." "Do good to them that hate you." "I say unto you *that ye resist not evil.*" "If a man smite thee on thy right cheek, turn to him the other also." Instead of doing this, they aim the deadly rifle at a brother's heart,—plunge the cruel bayonet into his breast—mow their brethren down in ranks with the ponderous cannon-ball, or cast their mangled bodies on the blood-stained ground with their worse than diabolical shells. What a commentary on human consistency is a battle-field,—a *Christian* (?) battle field! where enlightened (?) men professing to follow the gentle and loving Jesus of Nazareth, meet in hundreds of thousands to tear each other limb from limb, like wild beasts! What a picture! it makes the Angels weep! But, some will say, "It cannot be helped; it is impossible to avoid it." Did Christ teach *impossibilities*? It has been avoided, and it can be avoided. The example of William Penn and his peace-loving Quakers, for 70 years in Pennsylvania,—where the government was sustained without any weapon more dangerous than the constable's staff, and during which there was not one drop of Quaker blood shed, surrounded as they were by powerful tribes of what have been called, "treacherous and merciless *savages*;" while the neighboring colonies were the theatres of Indian wars and

bloody massacres—defiantly contradicts the assertion! Neither soldiers nor savages will fight an unarmed peaceful people: Teemneh when asked why he did not attack the Shakers at Busrow said: "What! attack a people who will not fight? It would be a disgrace to the name of an Indian!" Witness again the instance recorded in history, when Alexander, incensed at the Jews for refusing to violate their oath to Darius by furnishing food for his army, marched to Jerusalem, with the intention of chastising them severely. They went out to meet him unarmed, dressed in white, with the high-priest, Jaddus, at their head. What a change was wrought in his conduct! After treating them with the greatest kindness, paying marked respect to their high-priest and exempting them from the payment of the seven years' tribute, he left them in the most friendly manner.

Non-resistance, as has been demonstrated in this and thousands of other instances, is practical, politic, humanitarian and *Christian*; war, on the contrary, is unwise, impolitic, unchristian and *diabolical*.

We appeal to you, friends,—brothers and sisters of our great human family—to unite your influence to banish from the earth this great curse of our race! Let all nations see in the calamities of unhappy France, the fate that has, or will, sooner or later overtake every warring nation. Let all who profess Christianity, see if their *practice* will bear the *only* test of discipleship, as given by its founder. "By *this* shall all men know that ye are my disciples: *THAT YE HAVE LOVE ONE FOR ANOTHER*;" and let those who would continue the barbarous *anti-christian* practice of war, hear his last warning, which has been fulfilled among the nations of the earth from that day to this: "*They that take the sword shall perish by the sword.*"

W. C., Mt. Lebanon.

Plain Talks—No. 2.

Our warfare and weapons are not carnal; but spiritual and mighty when exercised with earnestness and wisdom. We are bold adventurers in a most extraordinary endeavor—overcoming the world! We have taken issue with the world; and against its allurements we mean to wage the most unrelenting warfare—knowing no such word as failure. The *world*, against which we turn our efforts, is composed of "the lusts of the flesh, of the eyes, and the pride of life!" We are charged with being contracted in our religious life—working only to the overcoming of the lusts of the flesh. *We* know this to be the root of the great tree of evil; and had better work eternally here, than attempt to kill the tree of evil by pruning among its branches. We find, that success in battling against the lusts of the flesh assures us of that peace which humanity, generally, know not of; nor can they know until, beginning as children in the school of Christ, they learn that A, B, C is self-denial to their animal appetites, that have made their souls so dyspeptic that the least morsel of truthful testimony against a carnal, fleshly life, afflicts them like a vomit, and they pour forth the vilest thoughts, feelings and perse-

cutions against the mediums of this testimony. Thousands, while knowing the lusts of the flesh to be their greatest enemy, implore of the Shakers not to destroy this god of sensuality.

We find that sensuality does not pay, physically nor spiritually; and that it is *very* unchristian in its mildest attacks—as observed in marriage, etc. We do not abhor marriage—we get along with it in our warfare against fleshly lusts, just as our great Captain did—by letting them severely alone! We ask of Christians to do no better with them. And here the argument comes in: "It is natural to desire marriage!" So it is; and our choice is to aspire above earthly desires, to inaugurate on the earth "thy kingdom come," which shuts out marriage, private property, and their consequences—misery, disease, war and famine; these are of the world and belong not among the resurrected!

Truly, we have taken an advanced step in a life of purity—under the self-denying restraints of a celibate life—while living as spiritual Brethren and Sisters in a common household—God's spiritual house! And while the unself-denying would feign disbelieve in our accomplishment of this, and picture to themselves the horrors of "the eunuch for the kingdom of heaven's sake," we assure them there is a continual increase of comfort on our journey through life; that we never suffer anything, in consequence of *self-denial*, that will compare with their self-indulgences, even of the first nuptial evening—and then, how different the *results* of their sufferings and of ours! *This* brings an increasing purity, eternal in character; *that* brings with it disgust, disappointment, bitter anguish and soul defilement, that grow not less with increased indulgence, but constantly make wide the gulf between their souls and God! "Oh, for a closer walk *with* God!" "Nearer, my God, to *thee*!"

And while, as before intimated, some choose to disbelieve our position in life, as regards our testimony against all fleshly lusts, in whatever form of indulgence, we mean to advance still farther in the work of self-denial, and leave all who love the world still farther in the rear. "Away from the world of fleshly lusts!" was the first of seven trumpets; six more are to sound; and the worldly will observe true Shakers engaging in advanced works of self-denial—progressing "from faith unto faith."

We view the habits of a worldly life—intemperance in fleshly lusts, in eating, drinking, swearing, tobacco-using and fighting—to be the refusal of the soul to increase in godliness; nothing can suppress these; but something *can* supplant them. And that religion is a false and worthless one, that does not present its subjects with substitutes for these, that speak of eternal enjoyment; that does not supplant them with food that stops that yearning for something—which something is spiritual advancement, and the true remedy, resurrection of life, and in our *ways of life*,—living as Christ lived; who neither lived in those lusts which the world glory in; was *not* a tippler; was never seen with cigar, pipe nor quid; *would not fight*; had good health—the result of tem-

perance in all things. We admit the world of humanity, generally, to be in our advance on the outward run; but, on the home-stretch, we feel ourselves nearer our Father's and Mother's home.

"Time is Money."

Seated in an easy chair, last evening, after the muscles had performed their share of the duties of the day, my eyes fell upon the above motto, ingeniously woven into an advertisement. It was an incentive to industry. Summing up the spare moments that frequently slip by unimproved, I thought how much of the symmetry and beauty was lost from our ideal of perfect manhood.

"Time is money." We can account for the origin of so singular a proverb, when we consider the fascinating influence of money on the human mind. Could three other words express so much of the hearts of men? While it speaks to us of the virtue of industry, it would have us toil at Mammon's shrine! The Angel of Wisdom lifting us upon the platform of the World! We will not object to the elevation. If we are below it, we must need come up; but I trust we shall not consider it the acme of human development.

Sentiment is at fault if it points us no higher. If it provides only for the body, it leaves a void within. Industry should be one of the first lessons of life. It is the secret of growth; but if that growth is too much toward materiality, it blunts the finer feelings and develops the animal rather than the angel.

When we weave our garland of mottoes to adorn the crown of Industry, we will write it, by putting our hands to work and giving our heart to God: *TIME IS MORE THAN MONEY.*

J. V. C.

"Hark, from the depths!" This wail comes from Philadelphia: "I look upon the present laws and relations of marriage, as the direct source of more pauperism, crime, disease, and death, than rum, tobacco, war, pestilence, and famine; and I speak not at random when I say this. Tobacco, rum, and war, are chiefly male accomplishments: pestilence and famine are confined to a few localities; but marriage is nearly universal. No condition, sex, nor locality where human beings exist, is exempt from the curse of this human foe! * * * Perhaps I write too severely; if so, it is because I feel deeply that this truth is too true. * * * I have been in the camp of marriage; I know the rottenness of every fibre of this gilded monster, and nothing shall shield it from my piercing shafts, until its death-throes say—'the deed is done!'"

Comments: There are thousands, who, having been caught in the beautiful spider's web of marriage, feel as the above correspondent. But this individual, and the majority of his sympathizers, would be among the last to live totally abstinent from the gratification of their sexual appetites. The Shakers look upon marriage, under Mosaic injunctions, to be honorable; but neither it nor the practice of any lasciviousness is, or can be Christian. Neither Jesus, Angels of God, nor the Shakers are ever afflicted with the pangs of matrimony; neither soiled by sexual uncleanness nor individual vices.

War between Freedom and Slavery,

FROM THE CHRISTIAN STANDARD.

"Those whom Christ makes free are free indeed."

Was Mother Ann the first Enfranchised Woman?

Taking a view from the highest earthly standard, she was truly the pioneer in the battle between Slavery and Freedom, as touching the human soul.

She was divinely inspired, and illuminated by the light of truth. She broke the shackles which pinioned her to the affections of man on the earth plane; and by degrees arose, one fetter after another being severed, and falling, which gave new impetus to hope and freedom.

With agony of spirit, so intense as to produce bloody perspiration, her mind being invulnerable, she persevered with invincible courage, praying to God day and night, until she triumphed. No wonder she was reduced to a skeleton, under such extreme travail for the birth of freedom. In this prepared condition, the Christ Spirit proffered aid, illuminating and extending the hand of sympathy, which endowed her with wisdom and power to break the heaviest and strongest shackle, causing it to fall powerless. Then she arose in queenly majesty; in royal grandeur! Beautiful; especially to those baptized with the Christ Spirit. No powers of Earth nor Hades shall forge those fetters again. The powers of Liberty and Truth triumphed. There was joy in the New Heavens, a grand celebration! "A woman compassed a man!" "The wisdom of the wise was confounded!" This was the commencement of a new era, the beginning of the New Creation, the manifestation of the second Eve—coming forth, opening the graves of conventionalism, unloosing the mantle of creeds and dogmas, which bind both hands and feet. Thus untrammelled she was competent to compass man in every respect. She penetrated the dark recesses of the heart; no iniquity was hid from her searching eye. Man quailed and sank into insignificance before her penetrating spirit. Her love was equal to her justice. Merciful, divine; forgiving her enemies, their bitter and cruel persecution, their malignant slanders, scoffs and frowns. At length she reached the summit, where she stood emancipated, clad in her freedom suit—elevated above every sensual appetite and passion—"having the light of the Sun in her countenance, the stars in her forehead, and the moon under her feet." In this condition she could attract and lift mankind up to a higher standard, regenerated and emancipated. And shall not her followers, who are baptized by the Christ Spirit, who are living the same life, reach this summit—have the same power to lift up humanity, and set all captives free?

OLIVE, Har.

The fool gets mad at almost every call;
The wise man ne'er gets mad at all.

This rule is simple, certain, true.
Who takes offense will give one, too.

I ask no greater treasure, than
To be at peace with God and man.

To possess Emulation without envy, is a most enviable possession.
E. E. F.

Light and Right.

Health.

"It may be both interesting and profitable to notice the views and habits of Swedenborg, in relation to physiology—health. 'Seership, as a general rule, is coincident with abstemiousness, which is the directest means of putting down the body, and (by the law of the balance) lifting up the soul; and, where seership is thus of itself, it leads to new demands from the soul, or new exigencies of temperance. We might instance the Hindoo seers, as examples of these remarks; or we might support them by numerous cases occurring in Europe, and even at the present time; not to mention that the germs of the experience are within every man's knowledge."

As the man depends so much upon the dinner, and the dinner upon the appetite and the self-control, it is advisable to know what was the diet of a man so industrious, peaceful, and deep-eyed as Swedenborg. The following is his account of his first baptism into the spiritual world:

"I was in London, and dined late at my usual quarters, where I had engaged a room, in which at pleasure to prosecute my studies in natural philosophy. I was hungry, and ate with great appetite. Towards the end of the meal, I remarked that a kind of mist spread before my eyes, and I saw the floor of my room covered with hideous reptiles, such as serpents, toads, and the like. I was astonished, having all my wits about me, and being perfectly conscious. The darkness attained its height, and then passed away. I now saw a man sitting in a corner of the chamber. As I had thought myself entirely alone, I was greatly frightened, when he said to me, 'Eat not so much.' My sight again became dim; but, when I recovered it, I found myself alone in my room. I went home, and the following night the same man appeared to me again. This time I was not at all alarmed. The man said, 'I am God, the Lord, the Creator and Redeemer of the world. I have chosen thee to unfold to men the spiritual sense of the Holy Scriptures. I will myself dictate to thee what thou shalt write.' The same night, the world of spirits—hell and heaven—was convincingly opened to me, where I found many of my acquaintance, of all conditions."

Again, he says: "In the middle of the day, at dinner, I heard an angel saying that I should not indulge the belly too much at table; and there clearly appeared to me, as it were, a vapor exuding from the pores of my body like a mist, extremely visible, which fell towards the earth where the carpet was, upon which the

vapor, being collected, was changed into various little worms under the table, which burnt, or flashed off, in a moment, with a noise or sound. Seeing a fiery light in this vapor, and hearing a sound, I thought that thus all the worms that could be generated from an immoderate appetite, were ejected from my body, and thus burnt, and that I was then purified from them." From this time his diet became a constant harmony and preparation of his seership.

Sandel says, "He was never ill; he always enjoyed most excellent health; having scarcely ever experienced the slightest indisposition, except when in states of temptation. Health is the ground which great persons cultivate, whereby they exchange the light flying hours into golden usage. To them it is industry represented in its power,—the human riches of time. The minute-glass runs sand of centuries, when great ideas are in healthful moments. So it was with Swedenborg. The powers of his mind were matched with extraordinary strength of body. Health, in its whole sense, is happiness. His life, in all respects, was one of the happiest that ever fell to the lot of man. He says, 'I have had joys and happiness such as no other man, I suppose, has felt in the universal world; and these both were more and more exquisite than any mortal can imagine or believe.'"

His biographer says, "It appears that he abstained from animal food from dietetic considerations. At the same time, there dwelt in his mind a vegetarian tendency, pointing towards the future, or at least, what is the same thing, crying out from the past. He writes on the subject, in his 'Arcana,' as follows: 'Considered apart, eating the flesh of animals is somewhat profane. The most ancient people never, on any account, eat the flesh of either beast or fowl; but lived entirely upon grain, especially on wheaten bread, on fruits, vegetables, and herbs, and various kinds of milk, butter, etc. It was unlawful for them to kill animals, or to eat their flesh. They looked upon it as bestial, and were content with the uses and services that animals afforded them. But, in process of time, when men became as cruel as wild beasts, yea, much more cruel, they began to slay animals, and ate their flesh; and, in consideration of this nature in man, the killing and eating of animals were permitted, and continue to be so.'"

God.

His first spiritual command of "Eat not so much," was placed over the portals of his study. His childish supposition, that God had appeared to him in person, was

owing to the gross physical condition of his body, the consequent dullness of his faculties, and his low spiritual state, at that early period of his experience,—a fallacy common to the seers and prophets of all ages, from Adam to Moses; from Moses to the modern spiritual mediums; and from those mediums to the instruments in the early Shaker spiritual manifestations. Subsequently, Swedenborg, like his brother, John the Revelator, became disabused, and declared that "God cannot be seen in person by mortals on earth, or in the heavens." He says, "there were angels who were sent to men, and who also spoke by the Prophets; but what they spoke was not from the angels, but by them; for their state then was such, that they knew no otherwise than that they were Jehovah. But, when they had done speaking, they presently returned to their former state, and spoke as from themselves." This is a true principle; and no human being, Jesus not excepted, has ever seen Deity.

Swedenborg further says, "The Patriarchal Prophets, Psalmists, and Evangelists, are not holy men; they are not even venerable, for the most part; but the voice of sacred history itself generally assails them: their names are unknown in heaven. There are no saints with earthly names; but only sinners, scarlet more or less. God's is all the glory. Abraham, Moses, David, John, are plain mortals, like ourselves, entitled to no great consideration, when their office is laid aside, and their divine insignia put off. The men after 'God's own heart' are only so for a time and a mission. Every one is after God's own heart for the functions that he does best; holiness is not involved. The 'chosen people of God,' were the worst of people: for redemption begins at the bottom."

FRAGMENTARY IDEAS.

Stability of the solar system.—"Though the solar system is liable to certain mutations, in the form and eccentricity of its orbits, of very long periods; yet its orbits return again exactly to what they originally were, oscillating between very narrow limits."

"At once, by a single effort of his genius, worlds innumerable, in congregated spheres, were beheld in harmonious operation, without end or limit. The boundaries of the Universe, so to speak, became to man at once illimitable; and the scattering goodness of the Divine hand, strewing mercies and blessings amongst unnumbered worlds hitherto unseen and unknown, and uneonjectured, was a scene worthy of the Almighty."

"The most glorious and magnificent region in the material Universe,—the

heaven of heavens,—formed, as Swedenborg expresses it, of innumerable heavens in congregated spheres beyond or outside our own, was displayed, first to the intellectual, and subsequently to the ocular vision, when one universal blaze of glory burst forth on an astonished world, who beheld the Almighty traversing the innumerable spheres with the same flowing richness, beauty, and care, as is so conspicuous on this atom of a world upon which we dwell."

Thus, witnesses for the day, were Swedenborg and his followers, the Spiritualists. For long ages, the human race had been religiously impressed, but their rational faculties had been "held in durance vile."

Man hungered after knowledge which "State and Church" had withheld, by taking away the key of science, and substituting therefor, the senseless dogmas of superstition.

Light broke upon the religious world through Swedenborg.

Right began to be established in the religious world through Mother Ann.

In due time, these are now being conjoined together, and they are building up, or as Swedenborg expressed it, are "forming the new Heaven"—the New Church—that will not last after an adulterous union with the State—the New Earth—nor seek to put together what God hath put asunder.

SEPTIMUS.

BIOGRAPHICAL.

Teachings of Ann Lee.

(Continued.)

10. "Labor to feel the life of God in your souls; labor to make God's will your will; let it be your inheritance, your treasure, your daily occupation. Labor for the good of your souls, as though there were none on earth so needy of salvation as yourselves."

11. "In dealing with humanity, endeavor to understand their temperaments, and deal with them according to their creation. Some will need the plainness and severity of the testimony to bring them to a true sense of their condition; others will be saved by mercy and charity; they cannot be saved in any other way. Who wins souls to Christ, must needs be wise; but some never will find salvation except by feeling the judgments of God!"

12. To one who remarked that "he was full of evil;" Mother Ann replied: "Not so; you are not full of evil, for there is room in you to receive good; the conviction you feel for your sins, is good."

13. Some one sent Mother Ann a pair of velvet shoes; she returned them with the remark: "I choose to have my feet shod with the preparation of the gospel of Christ."

14. "Eat and drink with temperance. Let none abstain from food which they need; but let them not fail to serve God by the strength

of their food. The wicked eat and drink and consume it upon their wicked desires. Ye must not do so; eat hearty and with thankfulness; then go and do the will of God."

15. Some persons complaining that their food did not satisfy their appetites, Mother Ann replied: "Your bodies are not hungry; but your souls are starving for the bread and waters of life. Confess and forsake your sins; hunger after righteousness, and you shall be filled to satisfaction."

16. "Men and women can engage in the gratifications of their lustful appetites in this world; but if they do not learn to crucify the flesh, it will follow them into the world of spirits. Death does not destroy the passions, nor make them less powerful; souls in hell feel the strength of their lusts a thousand fold stronger than in this world; and finding no way to gratify them, their lust is their torment, and torments them according to the proportion of its rage.

"And further: they have to feel the wrath of God against that filthy nature; and this torments them, even worse than their lusts. The more people yield to gratify their sexual appetites, the stronger their passions grow, and the more their lusts will rise in hell against them; torment will take the place of their present pleasures.

"I see now, in vision, souls suffering hell enough to take natural life, for sins committed through generative lusts. They are bound in the prisons of suffering; and their torment could be no greater, if they were in a cauldron of molten lead."

17. "Souls who have had an offer of the gospel of Christ—to depart from sin and live a virgin life—but who reject the offer, will go into the world of spirits and wander in deep distress looking after God. I have seen some wandering, in despair of finding deliverance from the torments of their sins; weeping and wailing until, to appearance they had worn gutters in their cheeks! Flee, therefore, from the wrath to come, by sacrificing the causes of hell."

18. "You must forsake the marriage of the flesh, or you cannot be married to the Lamb, nor have any share in the resurrection of Christ."

19. "Some gifts of God are given to souls in perverted nature's darkness; not because they have repented, but to lead them into a repentance." Some asked: "What is repentance?" "To leave off the commission of sin, is the only repentance God accepts," said Mother Ann; "and this no one can do, only by an honest and faithful confession of every sin that he has committed, to those who are already saved from the sins he would repent of."

20. To some who kneeled before Mother Ann, asking her blessing, she said: "Kneel not to me; kneel to God; I am only your fellow-servant. If I reprove you, remember, I also love you, and desire to bring your soul nearer to my soul, and nearer to the Spirit of God."

"The Shakers never accept any, nor reject any; they admit many, leaving it for the Holy Spirit to prove whether they belong to their Society or not!"

R. W. EMERSON.

To my Youth—No. 2.

Without watchfulness and self-examination, you cannot progress a single inch—without self-examination you will stumble as you go every day; not only so, but you will be a stumbling block in the way of other souls. A lack of the gift of self-examination is the reason why young people need to be examined by others.

They do things from an inward pressure of evil. Against this pressure a cross has to be borne. And that is the reason why Jesus taught his disciples to bear a daily cross; and it is just the same with you to-day as it was with the young disciples in Christ's day. And when he warned his disciples to watch and pray, he, in the course of his labors, added another word—pray and faint not—do not give up to the enemy.

One of the reasons why youth do not examine themselves, is, because they do not want to change. They want to remain the same kind of persons they *have* been—to follow their own natural way, and not God's way. Now that will never do—Jesus and his followers changed—turned from their own ways—came not to do their wills. The youth who stands stiff in his own will is not in a fruitful condition. Another reason why youth do not like to examine themselves, is, they do not like to read the record of their own doings as written on their memory—do not like to look at themselves, because they have been yielding here and there, from the path of right, and so have been co-workers with Satan, and so much under his power, as to be afraid to say to him, "get thee behind me, Satan;" have not simplicity enough to tell themselves and their parents the truth, and so shame the Devil.

In examining natural objects, men are not content with their ordinary vision; they use helps—examine things microscopically, and are much pleased to have the microscope open up something they could not see with their naked eye. Now, how is it possible for any person to know himself, if he will not examine himself with his own eyes. Those who do, will have the help of other eyes, that see clearer and further than their own; in this way "God helps those who help themselves." But those who have eyes and see not, shall wander—stumble and fall in the dark—the darkness of their own will.

It may be asked, how can the gift of self-examination be gained and maintained? The answer is, by continually exercising it on all you do, by night and by day. Persevere therein, till it becomes pleasant—becomes a delightful duty. Then you will know for yourself, experimentally, and truly, that "Christ's yoke is easy, and his burden light." I omit saying anything further on this interesting parable; exercise your own mind upon it, and gather information from others on the subject. And when you get through with this parable—this beautiful casket, there are others equally beautiful.

There is the casket of the Fig Tree; of a grain of Mustard Seed; of a little leaven; of the Prodigal; of the unjust Steward; of the Beggar and the Rich Man; of the Man who thought

too highly of himself; of the unjust Judge; of the Man who went into a far country; of the Man who planted a vineyard; of the Woman and the lost money; of the lost Sheep; of the Tares; of the Shepherd and the sheepfold; of the net and the Fishes, and the Casket of the Pearl of great Price. Every one of these caskets contains gems illustrative of the kingdom of heaven; where lust has *no* place—even the uncleanness of marriage is not permitted.

Blessed are those who have a part in that kingdom, never to go out.

I will now say a few words on the two-fold life in man. Jesus said, "flesh and blood cannot inherit the kingdom of heaven."

Now, all the animal creation are flesh and blood; and are brought forth through the action of the propensities; and we, in common with the lower animals, have the same kind of life, and the same propensities; therefore, that life can have no part in heaven.

Intellect, in connection with our animal life, does not make it any better, nor change its nature. In addition to *that* life, we have another life—a life, that the word of God can quicken; but no mere *animal* can be so quickened. The Apostle said, "Ye hath he quickened, who were dead in trespasses and in sins"—hath he quickened into a higher life, who were wont to live in the lusts of the flesh and of the mind. And again, "if ye live after the flesh ye shall die; but if ye, through the spirit, do mortify the deeds of the body, ye shall live." "And as many as are led by the spirit of God, they are the sons of God," and no longer the sons of Adam. The testimony of the gospel which you hear from time to time, is the testimony of life to the inner man; and no soul can ever be quickened, except in obedience and subjection to it. You may gather from these few words an understanding *which* life is acceptable to God, and from you to your Brethren and Sisters, and which life is not. Remembering at all times, that ye cannot serve two masters.

Which will ye serve? Carnal, fleshly nature, or will you strive and pray that you may be quickened into a newness of life; and living the life of the Angels—maintain your virgin characters—that never need to change to be eternal in character? D. FRAZER.

One little cherub from New Hampshire—seven years old—writes us some truths, which we are glad to place before our little readers. Many long sermons have been preached, without containing so much simple Shakerism. The kernel when reached, is: "Confess and forsake sin; live purely, and you are a Shaker without knowing it—regardless of your theology." ED.

How to make a Shaker.

To make a Shaker is to confess your sins honestly, live purely like the little spirits in heaven; you must not hide your sins, because you do not like to confess them; you cannot hold them forever; you will be found out before long, by the light of truth, which will urge you to confess them. You cannot have your own way unless it be right; but will have to obey what you are taught; you will not be allowed to be unclean, nor tell falsehoods among the Shakers, without honestly confessing and repenting of them. If you do not do

this, you cannot make a Shaker, because the people will not bear it very long.

This is true, for I have been taught all this, and more. If I had room I would write you some more about it.

GERTRUDE, Canterbury.

To "owe no man ought but love and good will," is a fundamental principle of Shaker faith. Any persons, therefore, trusting a Shaker, for longer or shorter periods, must do so at their own risks, and without the sympathy of Society. None, within the precincts of Shaker Society, not excepting its officers, have any right to contract a debt.

Love is not lust; these two are opposite. Oil and water cannot blend; neither the generation of the earthly with the resurrection of the heavenly. We cannot live fleshly lives, and at the same time be Children of the Resurrection.

NOTICES:—The address of Harvard Shakers, is "Ayer, Mass." The Postmaster General has established a Post Office at "Shakers," Albany Co., N. Y., for which, Senator Fenton has our heartfelt thanks. Inquirers are informed, that our Paper's beautiful appearance is the work of C. Van Benthuyssen & Sons, Albany, N. Y. G. A. L.

THE SHAKER.

MONTHLY JOURNAL,

DEVOTED TO THE EXPOSITION OF RELIGION,
ACCORDING TO SHAKER THEOLOGY.

FIFTY CENTS, PER ANNUM, IN ADVANCE.

G. A. LOMAS, Resident Editor, Shakers, Albany Co.,
N. Y.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by, and under the direction of the Mt. Lebanon Bishopric.

VOL. I.

SHAKERS, ALBANY CO., N. Y., JUNE, 1871.

No. 6.

NOTICE!

1. THE SHAKER is the official Organ of the United Societies called SHAKERS.

2. Therefore, be it understood, that "to owe any man aught, but love and good will," is unbecoming a Christian, or Christian Community. No one having connection with the Societies, has any permission to run in debt; any one, therefore, trusting any member, does so at his own risk, under the discountenance of the leading authorities; and no part of Society will be holden for debts so contracted. *

"Running the World Out."

SHAKERS—SALT.

The two most stereotyped objections to the rationality and perpetuity of the Shaker Order are, *First*: That if celibacy be a normal principle, all people are under obligations to adopt it; that if it be right for one, for a thousand, it is right for *ten* thousand, for everybody.

Second: That if mankind should hereafter, at any time, so adopt it, the world would run out—the human race would cease to be upon this earth.

The foundations, very extensively laid in the theological education of religious people in Christendom, upon which rest these objections to a religious celibate life, are the subjoined ideas:—

First: That, in the spirit world, there are but two receptacles of the souls of all earth's inhabitants—one heaven, and one hell, the antithesis of each other. That there is *no evil* in heaven, nor in those who, as soon as they are out of the body, go there. That there is *no good* in hell, nor in any one who (after they cease to breathe the earth's atmosphere) enters it.

Second: Not the solid facts of human experience, which constitute character, will determine to which of these two extreme places the disembodied soul will go; but the belief, or disbelief, of some abstract dogma, having in itself no intrinsic good nor evil, and of no practical use nor consequence to either the individual or the race.

Third: Of the six hundred (more or less) sects in Christendom, each one supposes itself to be the one true way to

heaven; and supposes that all who die outside of its pale will go to the other location. Practically, they are *all one way*. In dogmas they differ; in works, which go to the formation of character, they are *one*; and, after death, they will all go to "one place"—Hades, the place of departed spirits—the first spirit world; and will from thence descend, or rise, according as their *works* have been, without any reference to their theology, until they find their proper heaven, or hell.

There is one thing in which these theological sects are all agreed.—"the works of the flesh,"—the practice of *generation*, and its inevitable concomitants, or fruits—marriage, selfish property, war, creating rich and poor, bond and free, on the basis of "male and female;" living to eat and drink those things which afford the most *present* satisfaction, or gratification, at the expense of future sickness and disease; then employing a class of men to cure them of their sicknesses and diseases, by the use of poisons, as the great cure-all, which induce premature death, and pass them into their heaven or hell in the spirit world.

Contemplating *Shakerism*, all these unite and say, if celibacy is right, marriage is wrong, and, the Shakers excepted, all will go into hell, and be eternally lost.

Jesus said to his disciples, "Ye are the salt of the earth," to preserve it from decomposition—putrefaction—and ye bear the same proportion to the mass of mankind, that salt does to the bulk of the earth, or that salt does to the quantity of meat to which it is applied as a preserver. "There be few that be saved" while in the physical body, and living upon the earth. But those *few* will be the Saviours of all who live and die in generation, after they have passed through the gates of death into the land of souls.

Thus, as "a little leaven leaveneth the whole lump," and maketh it all into leaven; so is it the tendency of salt to make whatever it is applied to "taste like itself"—like salt. And thus, all who become Christians actually—*Shakers*—on earth, are the first-fruits of what the whole mass of mankind may hereafter become in the spirit worlds; as those who are them-

selves saved from the lust of generation, the lust of eating and drinking, the lusts of dress and equipage, and the lusts of the mind, in this stage of being, will have to help other souls up to the same plane of existence in the eternal spheres of spirit life.

Jesus was eminently a man of principles and not of persons. He would not alternately love and hate the same man or woman, according as they changed their spirit and character, but would hate the corrupted character and spirit. And, when it is shown, from historical data, that the system of spiritual ethics promulgated by him was rather the result of the "progression of primates" (as Professor Mapes would phrase it), than a new product of his own individuality; and that Buddha, Confucius, Zoroaster, and Moses, the world's Avatars, had each, in their day and generation, built up a comparatively perfect system of moral precepts and religious maxims, illustrated by their own lives, which were the exponents of the same eternal principles of truth that Jesus taught and practiced; and as the primrose by the hedge-side can, by judicious culture for successive germinations, be progressed to a double-flowering moss-rose, not easily propagated, so the Shaker Order, being the second appearing of Christ to and in humanity, in its entirety of male and female, is where, for a hundred years, the sexes have lived together as celibates, in a spiritual relation, without faltering or deviation (Dixon's "Spiritual wives," and Noyes's Community, or "Complex Marriage," to the contrary notwithstanding), as brethren and sisters, just as they expect to live to all eternity; this being eternal life.

Of itself alone, salt would make a poor meal for a hungry man or woman; or poor soil in which to grow vegetables. But, applied agriculturally to the soil, or mixed in proportions with other substances, it is invaluable and indispensable.

"I came not," said Jesus, "to bring peace on the earth," to its generative family relations; "but to set a man against his father, a daughter against her mother;" and to make a man's foes, his generative lusts, and their products, to be

those of his own household, when called into the Christ Order and converted; just as salt is set against meat that is on the highway to decomposition.

By reason of "the corruption that is in the world through lust," the earth, in its proper family relations, is fast passing away, is being burnt up by its own internal fires; and society, to-day, is being threatened with general disintegration, which nothing but an increased and more extended application of *Shakerism*—the Christ Spirit and principles—can avert! No less potent causes can arrest the downward tendency caused by so many seeking pleasure in unrighteousness, through the highest functions of individual and society life—nutrition and reproduction.

The end has come, and "the earth, and the works that are therein, will be burnt up," either by the spiritual fires that Jesus kindled eighteen hundred years ago, or by the fires of its own unsubdued passions. So that it is only a question of high-life foeticide, low-life infanticide, or Christian celibacy.

A female Saviour—Ann Lee—arises, who makes *use*, not pleasure—*right*; not expediency—*principle*; sensuous enjoyment, not the object of human existence; seeking, with all the powers of her being, the wealth of others (the Community), not her own; such only are Avatars—Saviours. They are salt, with which to save themselves, and to preserve and protect all upon whom they act, by influence, primarily or approximately. Their followers are the "Ye" who "are the salt of the earth."

"But, if the salt have lost its savor, wherewith shall it be salted?" Sure enough! If any one turn to the "weak, beggarly elements," and so become earth, and not salt, such is good for nothing, but to be returned to the earth as manure, to stimulate the growth of earthly plants.

Seeding Shakers perform this use. They are preachers to the world, like its own priests, knowing more than they practice, and are to be regathered into the fold at some future day.

There is an obtuseness in the public mind upon the subjects of this article which cannot be accounted for, except on the principle that "the flesh lusteth against the Spiritual Order, even as the Spirit of Christ warreth against the sins of the world, and seeketh to burn them up, and thus save souls therefrom; even as physical fire consumeth matter that is more gross than itself.

St. Augustine said, "Marriage peoples the earth; Celibacy replenisheth the heavens." Were all females to be married, and each one to bear six children, the earth would soon be overpopulated;

and were all females to become celibates, the earth would soon be depopulated. If marriage were appropriated to its proper use only—the begetting and rearing of offspring—celibacy would still be necessary to check population, and to raise up seed of the Resurrection heavens—a class of Jesuses and Anns, to minister the eternal Order of the Resurrection, or Christ heavens to souls after they pass over the river, into the land where there are no pomegranates nor figs, and where they will say, "There is no bread here; nor is there any water; and our souls loath this light bread. O, that there were a physical resurrection of our material bodies; and that we were back again on the earth, where we could have our long-accustomed, stimulating indulgences, and not forever suffer this hungering and thirsting after earthly things in this Hades, the valley of the shadow of death to all our earthly enjoyments."

Let the new heaven arise, that it may create and regulate a new earth—a new life!

F. W. E.

Salvation.

We all want Salvation; but differ in opinion what shall be saved in us, and who shall do the work. The most generally accepted idea of Salvation, is something to be effected hereafter, by the imputed righteousness of one who was murdered by the Jews for the purpose; for which the Jews are hated and Jesus very much worshiped. This idea does not require us to cease the practice of sin, but to believe that Jesus "paid it all." We are arrested by conviction of wrong-doing; under this education, we plead for *salvation*, not from the *act* of stealing horses, but from the penalty deservedly our due; and just so, the next time we steal a horse. Popular Christianity teaches, that of ourselves we can do nothing; that we must rely on the death of a certain body, not on his life and example. We claim, that Jesus never taught such doctrines, has no fellowship with those who believe them, unless he feels the fellowship of pity. We have a noble example of our duty as students, accepting Christ: "Lord, what shall I do to inherit eternal life?" "Keep the Commandments." "These *I have kept*." "Then if thou wouldst be perfect, DO AS I HAVE DONE." "But Lord, these are not what I want to *do*; nor the practices I want to be saved from; excuse me!" Thus we have in the life of Jesus, an example; and in his teachings *what we must do, and not do*, to be saved. What would be the effect, if the *moral code* were enforced upon all professing salvation through the merits of Jesus? Verily, we believe they would be better exponents of *Christian principles* than now; and enjoy more *salvation* from the crying evils of the day, than millions of centuries will save them from, while believing that Jesus has taken medicine that will save them from sin, or the punishment of sin. Jesus teaches that the

boon of salvation is obtained by patterning his self-denial, and by "Go, and sin no more!" "Those who do the will of my Father, the same shall be saved." "Not every one that saith, 'Lord, Lord;' but those *who do something*,—my Father's will."

Give me a religion that has the power of salvation in it; that is not made up of forms, creeds nor ceremonies, but has in it vitality that yields present salvation.

Give me a religion that yields life—eternal life; not a hypocritical cloak under which I can hide, on the first day of the week, the evil transactions of the previous six! Give me a religion that is the power of God unto salvation *now*; that purifies, elevates, ennobles; that takes cognizance of outward acts; of inward thoughts; not only at stated periods, but pervades the whole being, from Sabbath to Sabbath; all the weeks of the year; all the years of a life! And thus is summed up the call of the Spirit on every one who "names the name of Christ" or would live a Shaker life.

H. C., Enfield, N. H.

Christian Faith.

Faith, as usually defined, is the assent of the mind to a statement made, having reference either to the past or to the future. Christian faith almost invariably refers to the future, and denotes the certain conviction which one has of events that will transpire, or of the results of a given course of conduct. In the language of the Apostle, "it is the foundation of things hoped for, the assurance of things not seen." It is a principle of the same character as that which exists in the mind of the Divine Being. "By faith, we understand, the ages have been arranged by the word of God, so that the things which are beheld have not come into existence from things apparent." That the entire future is clear to the mind of Deity, so that he is certain what will be the moving panorama that, in the course of ages, will pass before the eyes of created beings. Though the events which occur in a regular order of sequence have not yet actually transpired, yet they exist as realities in the Divine Mind. "God calls things that are not, as though they were." The Christian, united to the Divine Being by his Spirit dwelling in him, possesses an unshaken confidence in the future; whatever may be the agitations of earth, either in its physical convulsions or moral revolutions, he has a firm persuasion that all things will eventuate in the greatest good to himself and others, and will evince the infinite wisdom of the Supreme Ruler.

"His hand the good man fastens on the skies,
And bids earth roll, nor heeds the idle whirl."

Christian faith, as the term implies, must be the faith of Christ; not merely a belief *in* him, nor *on* him, but the faith *of* Christ, the very faith which he possessed. It is that which influenced him to a life of self-denial, by bearing a daily cross against every inclination that would lead the soul downward to find its gratification in the sensual life, and not up to the celestial; against every prompting of ambition that would have urged him to strive for the renown of the warrior, of the earthly mon-

arch, or of the ecclesiastical dignitary; against whatever would have influenced him to exalt himself above the lowest of those whom it was his mission to elevate to a life of purity and righteousness. By his faith he was united to the Father, so that the future, which was all transparent to the Divine Mind, was laid open to himself in proportion to his capacity to comprehend it, and he was able to show to his disciples things yet to be. These early disciples, who ultimately became firmly established in the faith of Christ, the Apostle Paul exhorted Christians to take as examples of faith and patience: "Whose faith follow, considering the aim of their life,—JESUS CHRIST THE SAME, YESTERDAY, TO-DAY, AND FOREVER." He is the same in his intimate union with Infinite Love; in faith and hope; in meekness and humility; in unbounded kindness and charity; and in his aspirations for whatever is in its nature of the utmost purity and divinest beauty, both for himself and all God's children.

Christian faith, therefore, is not simply an assent of the understanding to some truth presented to it, but an active principle operating throughout the entire existence of man, whether in this or the spirit world, and continually bringing him nearer to the All Good. It embraces not only an assurance of ultimate blessedness, but also the *life* of faith, which is its very essence—faith in active exercise, manifested in every-day conduct. It is the foundation of an edifice, laid indeed in the present, but whose superstructure is to be the work of the future. This foundation is laid in God; it therefore partakes of the stability of the Eternal, and is a certain prophecy of the beauty and glory that will ultimately greet the eye of the beholder. This faith is not the self-confidence of the worldly-minded. It is not the assurance of a Napoleon that the star of his destiny, which had risen so brilliantly, should continue to shine more and more brightly till he had reached the zenith of worldly power and glory. The throne which he had established by so great efforts, and that he fondly hoped would remain as a permanent seat for many generations of his posterity, was suddenly broken. It lacked the element of durability possessed by that which the Psalmist beheld in prospect when, viewing Christ's final triumph and glory, he exclaimed,—"*God is thy throne for the age of ages!*"

One may learn a valuable lesson respecting the instability of earthly hopes and confidences in reading the biography of Sir Walter Scott. He was a man of wonderful, intellectual abilities, who stood on the very summit of literary eminence in his day; was remarkable for his social and amiable qualities, and of decidedly aristocratic tastes and aspirations. As a consequence of these tastes, he was anxious to be the founder of a family with a name and fame above the many. The great wealth which he acquired by his literary efforts was employed in gratifying this desire, and Abbotsford, the grand estate, with its beautiful and aristocratic mansion, was established. But a crisis came in his financial affairs, which stripped him of his wealth, and the remaining days of the distinguished man of letters were spent in toilsome efforts to retrieve the disaster. Abbotsford

passed into other, though kindred, hands, and no one is left to transmit to posterity the name which he so highly cherished. He was not of that class mentioned by the Apostle, who look for a city that has foundations whose builder and maker is God.

The Christian's faith is always accompanied by a power which enables him to obey the law of divine love, and ultimately frees him from the tendency to transgression. In the language of the Apostle, "it works by love, purifies the heart, and overcomes the world." This indeed is what gives to it the certainty which distinguishes it from the mere assent of the understanding to a proposition. It is the Spirit of Truth, which Jesus assured his disciples should abide with them forever. It does not give to the soul its "longing after immortality," but assures it of its reality. It was this faith, with its accompanying power, that dwelt with so much fullness in Mother Ann. It was the sword of keenest edge that severed at a blow the knot that has troubled so many mere logicians. She needed no long-drawn argument to prove to her the existence of God and the immortality of the soul. She was athirst for the waters, and hungry for the bread of eternal life, and she sought to satisfy her spiritual wants just as she would those of the body. The words of Jesus, "Labor for the food which endures to everlasting life," were to her a divine oracle. She did labor. Her spiritual instincts led her at once to the true source from which all her wants could be supplied. Whatever could be effected by confession and repentance of sin, she did with a purpose. Whatever power was to be obtained by prayer, that she sought by earnest and continual supplication. The Divine Spirit wrought powerfully in her when she consented to yield to its saving influences. It taught her the renunciation of every desire that leads the soul to find its heaven among those who are dead to the experimental knowledge of the higher, spiritual and heavenly life. It inspired her with that earnestness and zeal which made effectual all her efforts to rise from the darkness of sin, and to attain that state where the sunlight of Divine Love should shine continually upon her. To accomplish this, she was willing and glad to forego every possible sensual gratification, being assured that what she sought to gain would be an infinite reward for every trial she should be called to endure. And she did gain it. By following Christ in the regeneration, denying herself in accordance with his requirements, she was made partaker of the same life which he possessed—eternal life. God, as manifested by unbounded love, gentleness, kindness, and enduring patience, dwelt in her. His peace was her peace, and his joy, her joy. So that it was with the utmost propriety that she replied to a sister who was expressing the ardent love she felt for her, "You do not love *me*, but *you love God in me*." Situations which to many minds would have been utter darkness, were to her all aglow with divine illumination. She beheld the future through a glorious medium, like that which enlightened Jesus on the Mount. What she gained, dwelt in her as a permanent treasure. As a fountain springing up to everlasting life, it overflowed continually

for the benefit of others, and many, thirsting as she had thirsted, were eager to partake of its refreshing waters.

There ever is, in the faith which is wrought into the soul by the influences of the Divine Spirit, a certainty that is as satisfactory to its possessor as the demonstrations of the exact sciences. There is need of no complicated, metaphysical process to arrive at this assurance. It comes as the rain from heaven; as the sunlight to the plant, that asks not, "how is it possible?" but drinks in the light and the dew, and then grows on, and buds and blooms, and sends forth its fragrance, and displays its beauties to every beholder. "Those that are planted in the house of the Lord *shall flourish* in the courts of our God;" and this planting is the result of that faith which, the Apostle says, "I will show you by my works"—in every day life. W. H. B.

Life in God—No. 1.

The foundation of all religion rests on the sublime truth, that man is the image of God; intellectually, the miniature of the Supreme Intelligence, and can only be happy in the Divine.

To grow in the Divine Nature is his privilege; to become more and more *perfect*, by degrees, through time, to the endless ages of eternity!

In this approximation to the Divine Attributes, consists his happiness; his heaven; his all: like a well-tuned musical instrument, he has to be attuned into the harmony of the great Prototype; and when the intonations are complete, man will be in possession of all the happiness designed, and of which he is capable.

If man were not the image of the great Prototype, how could he be the recipient of any revelation, inspiration or teaching? How could he understand, and come to the knowledge of the Divine Will? How could he be responsible to the great Tribune, without the consciousness of the Divine impress in his soul?

On this great truth, of *man being the image of God*, rests the revelation of our Heavenly Father through the prophets, and lastly, through the great Prophet, Immanuel, the Holy Saviour, which, being interpreted, is, "*God with us*."

When the Lord Jesus opened his mission, by preaching salvation from the evils in the world, his disciples became conscious of the Divine truth, having in their own souls a response.

On this fact, of man being the miniature and offspring of God, the Saviour predicated the Judgment: *the final justification*, or condemnation, of those who heard his Gospel; for said he, "This is the condemnation, that light has come into the world, and men choose darkness rather, because their deeds are evil." They saw and comprehended the Divine truths necessary to their salvation; but on account of the cross, were not willing to accept and obey them.

Being endowed with the capacity of understanding the Divine will and mission, man is therefore made *responsible* for his own *happiness* or *misery*; the final result resting on his

own choice; for he is left free to exercise his powers of volition, to choose the good and refuse the evil. On this fact, the Holy Saviour predicated his mission. He made no attempts to change the structure nor attributes of the human mind; but in all cases and conditions, to adapt his doctrines and teaching to the understanding of his hearers.

And his call was, invariably, "Whosoever *will*, let him come, and partake of the waters of life freely." A privilege, no compulsion; free liberty to make the choice of the way of salvation, and the kingdom of heaven; or the dark labyrinths of condemnation, and the precincts of the damned!

The strongest advocates for sulphur and the other concomitant combustibles, cannot possibly get half enough into their crucible to make a hell comparable to a guilty conscience, and self-abnegation from the enjoyments of the righteous in the kingdom of heaven; to whom the Lord of salvation will say, "Ye goats to the left, and ye sheep to the right;" a condition of volition and election!

Here we may pause and ask: "Is it possible for any human being to bear the separation from his or her Heavenly Parents, and their good and faithful children?" Thoughts of everlasting separation, darkness and despair, are hardly endurable by a finite and dependent being. If man could change the intelligent god within him, and obliterate it from his soul, then he would be a fit companion, and there would be a place for him among the *swine*; but as long as he has the knowledge of *Life in God*, he must be with his Parents, or be forever miserable!!

And now, once for all time, let us cease to teach Divine mysteries; the inscrutable ways of Divine Providence and his specialities in the salvation of his children; the fighting of the winds in the shape of imaginary demons; the groping in fogs of uncertainty of our creation and destination, and come out into the broad day of everlasting light, where creation can be seen and known: let us take the right way, calling on the bewildered and lost in darkness, to "Come into the light, for we have found the way, and are on the road home!" Response from the lost children: "But we are doomed to everlasting fire and perdition!" Voice: "Who told you so?" Response: "The holy catholic fathers, John Calvin and Martin Luther." Voice: "A false report, the Holy Saviour is here, and he says, you may come and welcome!!" Response: "All right, we will soon be there!!"

God the Eternal is positive; positive in his own nature and being; positive in his plans of creation. The universe of mind and matter, now in successful operation, attest his eternal efficiency! His agents, whom he employs, must be like himself, ever active in carrying into execution the Divine missions, for the well-being of his creatures.

It is the doing of positive good, for ourselves and others, which constitutes the good man or woman. Negatives in agency do nothing; they are nothing in human beings; and the man or woman, who expects a reward for being a passive recipient of heaven's good store, and the selfish withholding them from

others, will hear the unwelcome sound, "depart from me, for I never knew you."

The mission of the Holy Saviour was a life of continuous labor: "My Father worketh, hitherto, and I work."

Jesus said, "it is more blessed to give than to receive;" in accordance, he went about doing good; giving aid and comfort to his poor fellow-beings; in blessing others, he was the constant recipient of blessings from his Father; and the voice at his baptism, "this is my beloved Son, in whom I am well pleased," attested the Divine approbation and blessing!

The very consciousness of having imparted to others the means of eternal life and comfort, is a blessing that enlarges the divinity within us.

Recapitulation: Man, intellectually, the miniature of God; being thus constituted, it is impossible for him to be happy only in the Divine nature; a constant growth in time, and through the ages of eternity to constitute his heaven. God, in his revelations, has addressed man, through his rational faculties, making him accountable for their use; and predicating his happiness or misery, on the powers of volition. The false teaching of anti-christ can never change these Divine truths.

VERITAS.

The Household of Faith.

As the Trinitarian God of the past, and the masculine church of the present, have neither been fruitful of the power of salvation, nor grace to redeem humanity from degradation, so will all religions, all systems, and all creeds prove themselves inadequate to the wants of the world, which fail to recognize and be governed by the living principle of duality.

As natural things are but types of spiritual, and the more real is comprehended within the crust of the outer, so must the significant fact, underlying this so long negative truth, be admitted, if we would see the advancement and spread of Christ's kingdom.

Can the paternal influence alone beget and bring forth children in the natural order? Neither can it in the spiritual.

What is home without a Mother, either in the natural or the spiritual household? And, when the true heirs are produced, and "the sons and daughters of God without rebuke," they will come of a parentage balanced as that which said in the beginning, "Let us make man in our image, after our likeness;—male and female created he them."

A simple, reasonable, theological basis on which to rest the principles which are to redeem us from the thralldom of the earth-plane, and inspire us with the necessary fortitude and self-renunciation, to subordinate the natural to the spiritual, and thus be truly "born again," are essentials to the development and progress of the soul.

E. H. W., Har.

Was the God of the Jews, the Creator of heaven and earth? The Shakers say not.

The God that directed the Jews was a tutelar divinity; not the Father of the Christ. One believed in, and directed war; the other taught of an enduring peace. One permitted "an eye for an eye;" the other taught, "love your enemies."

Very many complications of opinions may be unraveled by learning the distinction made by the assertion: "The God of the Christian is not the God of the Jews."

POETICAL.

"The Servant of the Lord must be Gentle."

2d Tim. 2:24.

Gentle words and gentle actions,
Tokens of a tender heart:
When to all they render kindness
What rich blessings they impart!

Thus, when clouds of sorrow lower,
And the soul is bow'd with care,
Gentle words with magic power,
Strengthen us to trials bear.

Let us cultivate those virtues
Which adorn and beautify;
Clothe the soul with heavenly graces
And to angels bring it nigh.

Peace and love, and tender kindness,
Breath'd around us as we go,
Scatter all the selfish blindness
Which prevents pure love to flow.

L. W., Whitewater.

Inspiration of the Sunlight.

O beautiful sunshine! how brightly thou'rt beaming,
So warming and cheering I love thy pure light;
Messenger welcome, o'er earth thou art gleaming,
Dispelling the darkness and gloom of the night.

2.

Thy glory awakens a feeling of gladness,—
A happy emotion springs up in my heart!
Beholding thy beauty, devoid of all sadness,
To me thou doth unbounded pleasure impart.

3.

Bright orb of our system, in glory excelling,
Dispenser of light, and of warmth to the earth;
Roll on in thy pathway, forever thou'rt telling
'Twas God, who created and gave thee thy birth.

4.

His Infinite Power, Creation discloses;
His works so majestic in grandeur are spread;
Within nature's bosom, in silence reposes
The wonders of ages, so awful and dread!

5.

Rich treasures, yet buried in ocean and cavern,
In wilderness places, and deep, fruitful soil;
In valleys, on mountains, in deserts all barren,
Only awaiting discovery and toil.

6.

The bright sun of Science in splendor is rising—
Now piercing the clouds, long obscuring its ray;
Gray mists are dispersing, and oh, how surprising
The light that is ushering in a new day!

7.

Strong demons of gross superstition and error,
Which long having held many souls in their grasp,
Deprived of authority, shrinking with terror,
Recoil from the light, like a poisonous asp.

8.

In death-robes its victims hath *Ignorance* shrouded,
In cloisters and prison-walls long were they bound;
While priestly dictation their vision beclouded,
No passage for light to their dungeons was found.

9.

But, thank God! the fetters are now being broken,
And thousands rejoice in their happy release;
All hail the glad tidings! and welcome each token
Preparing the nations for truth's great increase.

10.

When Freedom shall triumph o'er earth's vast dominions,
And high shall be carried the standard of right,
The angel of love will unfold her soft pinions,
And guide honest souls that advance in the light.

11.

All hail, then, the morning of true Resurrection!
The sunbeams of glory descend to the earth;
O blessed enjoyment! O happy reflection!
With angels we gather a substance of worth.

MARTHA.

The Weaver.

I've laid my web for life,
And now I'm left to fill it;
With care and daily strife,
Or ease, if I so will it.

An even thread, and strong,
Will weave me sure protection;
A 'linsey woolsey' one
Will break, and cause vexation.

And when the work is done,
'Twill make my seamless garment;
Or, clothe my soul upon,
In sad and sackcloth raiment. M. W.

Testimony of John Whiteloy.

"I have a very decided opinion of the Shakers," said a Boston editor: "*that they are no better than other people, and no worse!*" Considering the above remark as indicative of "whatever is, is right," in one man's opinion, at least, I was led to make clear the difference between the Shakers and the world, as follows:

Nothing but the spirit of Christ can elevate us above earthly conditions, wherein we are "pretty much all alike." Evidences of possession of Christ's spirit are given, only, in *pure*, unselfish lives. Riches, honors, place, power and literary attainments, may all be acquired without regard to *purity or right*; but the righteousness that creates newness of life, has its springs in complete denial of what "other people" delight to engage in. Seeking Christ, the Spirit led me to a Shaker Community; I here found Christ manifested *in the lives of individuals*, as I had never found elsewhere, though a professional "Disciple of Christ" when I came. All that wore the garb, were not Shakers, but probationers—"being tried by the holy Spirit for acceptance or rejection," as Emerson would state it. I have given the Shakers nearly a quarter of a century's trial; and during that time have been tried and crucified on the same cross that Jesus died to the world; and to-day find myself among the *antipodes* of "other people," and *one of them*. I see "other people" glorying in all that tends to build up pride, lust, war, private property and marriage, which are the very enemies of the Christ Spirit. The discipline of the Shakers has been good for me; for by it I am redeeming myself from following those fashions that lead "other people" in selfish, fleshly unions; seeking to save that life that can only live at the expense of life eternal. I live for others; "not for myself alone," nor for my natural kin alone; but am giving expression to that love for others, that requires the laying down of my carnal, generative life, and thus I enjoy Christ; and this is the only way to enjoy the real Christ.

"The Shakers are no better than other people," unless they actually bear more cross against sinful practices than do "other people;" or if the crosses they bear do not enlarge their sphere of doing good, and bring them *en rapport* with that life, which we in common with "other people" believe the Angels now live. I bless good wherever and in whomsoever I see it. I love a temperate man; if he is not perfect, he is on the road, and therefore my relation. But a truly honest Shaker forms the most complete idea of what a follower of Christ should be; and to *be* one, is the daily effort of J. W.

Divine Influences.

When in a proper condition, physically and spiritually, we inhale and exhale the spiritual atmosphere as really as we do the natural air. We receive from, and impart to each other, spiritual influences, as readily as the Sun's rays are absorbed by objects upon which it shines, or the thirsty earth imbibes the rain that falls from the clouds, and reciprocatingly returns the same in a purer form. It is said, the rays of the sun move the massive monument on Bunker Hill! How much more should the heavenly Luminary—God—sway the masses of human intellect and feeling, to act in consonance with it, for the promotion of the life that is divine—to live, move and exist only in Him—in his service, who is "the way, the truth, and the life!" "When we are resurrected from the mists of error, false educations and superstitions, into the glorious sunshine of everlasting truth, we shall see the right way, and walk therein; we shall know of the truth, and obey; we shall know of the life, the divine, spiritual element, and live in it, as do the Angels, now in heaven. As the soul grows in the divine life, the loves of this gross, animal existence will disappear; the habits will no longer be related to earthly things, but will be fashioned after the Angelic. It is in our power to make a large measure of heaven on the earth, by engaging only in those soul enjoyments that occupy the inhabitants of the Christ sphere. With the All-wise, the All-pure there is no trouble, and in the ratio we are wise and pure, there certainly will be none with us—our life will be divine.

H. B., Shakers, N. Y.

Tobacco.

It is nearly thirty years, since an inspirational testimony from the heavens was delivered to the Societies of Shakers, against the use of tobacco, swine's flesh, and alcohol; the latter being permitted to be used discretely, by direction of physicians only. Our people were generally tobacco users; pork and cider were common at every meal; yet they were abandoned and by many, never indulged in afterward, though some had been habitual users of pork, alcohol and tobacco for upwards of thirty years. There never was a time in our history, when the same testimony against tobacco was more needed, though *but few of the old Believers use it*; and they sorrowfully. It is a lamentable fact, that two-thirds of all persons asking admittance to our Society, are habitual users of tobacco in one or more forms! And what are we to do? We cannot yet feel, that because of its use, they should be denied the privilege of confessing and repenting of still greater sins—"the lusts of the flesh, of the eyes, and the pride of life"—acknowledging, that the use of tobacco is a *barrier*, to speak mildly, to the overcoming of the sins of the world. Prominent minds among us do not fear that our testimony is at all too strong—nor that we shall need to back down from any position we have taken; even while we admit its use with adults having formed the habit, *under protest*, and denying the right of minors to engage in it at all. The argument that all nations practice it, is one that we will withstand; and nothing will con-

vince us that it is respectable, nor any so respectable, as if they did not use the weed.

The finer sensibilities of our nature sicken at the thought that our clean, consecrated dwellings, should ever again be polluted with the fumes or saliva of the tobacco user.

There is a moral responsibility resting on us, to be exemplars to mankind, by a continuance in self-denial to this bewitching narcotic. Once we were as deeply in love with it as any outside of our Society are, or can be. We well remember our social smokings,—when, with our well-filled clay pipes of *home manufacture*, we would make the air blue with the fumes of the weed! Who wishes the return of those seasons? We accept with joy the light that science has shed upon the subject—that it has, as usual, taken the hand of our religion, declaring tobacco no less respectable than rum, and that it is a moral and spiritual degenerator, and a physical disorganizer.

The writer of this was a rank tobacco user, but has long since abandoned its use; and all honor to those who have done likewise.

We cannot be saviours to others in this, nor in any other respect, until we first are saved. It is to be hoped that we will not be hypocrites, by practicing what we preach against, as we commonly fault Christendom generally. We have proclaimed against the lusts of the flesh and of the mind; against rum, pork and tobacco; and if we engage therein, do not let us seek to hide them under Christian colors.

W. R.—s, Union Village, O.

Which is Nobler, the Aesthetic or the Ascetic?

Were there no sin confronting us at every step in life, with its general accompaniments of poverty, want and wretchedness; were there no ignorance, with its lack of happiness and growth, chafing continually upon the benevolent and philanthropic elements in our being, the gratification of our taste for the beautiful would not seem so contrary to the genius of Christianity. We all believe that we shall have them ultimately to enjoy, unless like the rich man in the parable we have "had our good things in this life" at the expense of the "durable riches and life evermore" which are the product of practical love to the Lord, and to our neighbor. E. H. W.

Freegift Wells, a worthy member of our Community, deceased on Saturday, the 15th of April (1871), aged 85 years 10 months and 25 days. He was the youngest of a family of 11 children—all now dead, save one, whose present age is over 93 years.

The remarkable longevity of this family is worthy of notice.

Thomas and Abigail Wells, the parents of said family of children, were each, respectively, 80 and 85 years of age at death. The names and ages of the ten children, who lived to mature years, were as follows, viz.:

Seth Y. Wells,	deceased, aged 80 y.	2 m. 11 d.
Thomas " Jr.,	" " 74	9 16
Benjamin " "	" " 81	2 19
Calvin " "	" " 81	1 8
Luther " "	" " 86	5 4
Stephen " "	" " 88	10 5
Hannah " "	" " 86	1 11
Jesse " "	now living,	" 93 and over.
Abigail " Jr.,	deceased,	" 49 2 3
Freegift " "	" "	" 85 10 25

The mother and 10 children have been firm believers in the testimony of Christ's Second Appearing, all but one having died in the faith of Mother Ann Lee.

D. A. B.

BIOGRAPHICAL.

Teachings of Ann Lee.

(Continued.)

21. Eliab Harlow records Mother Ann as commenting on the indifference with which Americans involved themselves in debt: "You will run in debt, not only bringing yourself into bondage, but your family; and then, you distress your creditors. Such evil management will ever be a spiritual loss to the soul, until the creditors are paid, and the soul repents of having become indebted."

22. "If I owned the whole world, I would turn it into joyfulness. I would not say to the poor: *be ye warmed and be ye clothed, without giving them the wherewith to help them.*"

23. "Be diligent in business—hands to work and hearts to God. Godliness leads to industry. The devil is a tempter; but an idle person tempts the devil. When doing your duty in the love of God, the devil can have no power over you; there is no room for temptations."

24. "I have taught you the way of God; you must keep it. I am one, called to keep it with you; I must do my work, you must do yours; I can help you; so can the heavenly spirits, but they cannot do your work. You have a day and privilege which many others have desired, but did not obtain. If you take up your crosses against the lusts of the flesh, as Jesus did, while you have the ability to gratify these, you will be the brightest souls in heaven; there are glorious crowns prepared for all such; honor and glory that none can obtain, who live in the indulgences that are darkening, and death to the soul."

25. "Taking up the cross of Christ will be compulsory in the future world, brought about by sufferings; but those who voluntarily take up the cross now, and live as Christ lived, will be more glorious than the Angels—yea, as *kings and priests unto God!*"

26. "The marriage of the flesh is a covenant with death, and an agreement with hell! the Christ life is eternal life; who would enjoy this, must forsake *that.*"

27. One day there came a poor man to Mother Ann, complaining of his brother, who was rich and able to help him, but would not. She replied: "That is the way of the world; the rich are covetous and will not help the poor; and the poor, instead of crying to God, to soften the hearts of the rich, will envy and hate them; therefore both are wicked."

28. Of one of her disciples, Mother Ann asked: "Do you believe I can forgive sins?" "I believe," said Hannah Cogswell, "that the spirit of Christ that is in you, can forgive my sins." "That is the right faith," said Mother Ann. *

1. Toiling brother or sister, do you grow faint in the pursuit of the treasures of immortal life? Give your heart in prayer to God, our Heavenly Father and Mother, and *supplicate* their guidance.

2. Life would lose much of its unpleasantness, if each one would seek, by acts of condescension, to brighten the pathway and cheer the hearts of dear companions. A. E. II.

"Ten men fall from defect in morals, where one falls from defect in intellect."

Let us strive to make this untrue. Integrity and intelligence are natural allies. E. M.

Prayer.

Most prominent among all the subjects engrossing the minds of professing Christians is that of *prayer*. What is it? Whence its origin? What the benefits to be derived from it? Prayer has been defined as the heart's sincere desire, uttered, or unexpressed; the motion of a hidden fire that burns within the breast. Jesus advised, for prayer, to enter into the closet, and shut the door; and one of his disciples said: "Pray without ceasing." If these injunctions were literally obeyed, the closet would be our abiding place, and prayer our constant employ; in which case, somebody would soon be hungry, with nothing in the larder to appease that hunger. But, if prayer be the heart's sincere desire, we may pray constantly and work perpetually; for it is action, at last, that gives vitality to our desires. The grocer who called out to his clerk to sand the sugar and water the vinegar, and come up to prayers, might make money, and use words, but could hardly be said to pray, within the meaning of either Jesus or his disciple. The hosts of professing Christians who enter their synagogues, or places of worship for prayer, enrobed in gorgeous apparel of silks and satins, to pour forth in studied language a form of words, grammatical and rhetorical, agreeing with the gold, diamonds and rubies that adorn their persons, occupying the first seats, have their prayers hindered by the strong contrast presented by the rear ranks of the same congregation—the soiled and threadbare vestments, the haggard and toil-worn countenances of the widow and fatherless, who are suffering for the common necessities of life! Should the spirit of God give form to the prayers uttered, and render it into actions, this unchristian inequality would end in brothers and sisters loving each other as themselves; if prayer is desire, if what we desire, we *will*; and what we *will*, we *do*.

If by the closet, the Saviour meant the heart; and by the door, the *mouth*, heart-felt silent prayer would be the result; then we should enter our hearts, and shut our mouths. If we pray, "Our Father and Mother, God, who art in Heaven, thy Kingdom come, thy will be done on earth as it is done in Heaven," how great the thought! how often it is lightly considered and conveniently passed over. Query upon query crowds upon the mind: Are there "in Heaven" manufactories of fire-arms and all the implements and horrid machinery of war, demonism incarnate? Are there arsenals, wherein to store them? Do they manufacture powder? and have they magazines for the storage of the same? Have they military academies "in heaven," where all the latest and most improved styles, plans, and tactics of popular murder are taught? Are there colleges for a privileged few to be educated and fitly prepared as *hireling priests* to bear the testimony of Jesus, enjoining his disciples to love each other, and to lives of virgin purity and spotless innocence as was his own? Do they have distilleries there, to produce "the ardent" with all its varied "compounds?" Is there smoking in heaven, among the saints, and angels, seraphs, and spirits of just men and women made perfect?

Do the shining hosts worship and chew, expectorate and sing psalms together? Do they raise the filthy swine, free-soilers, to roam at large and root up the golden pavements, or to spoil the rich verdure of those "pastures ever green," that the saints may be enriched by the sale of their dead carcasses? It is said that they neither marry nor are given in marriage in heaven, and that the rich do not there oppress the poor! This may be called an external view of heaven; but what, or where is the external, that has not its origin with the internal? The pharisee said: "Go, and be thou clothed, fed, and comforted;" but that prayer did not exist in his heart; neither did it manifest itself in any outward act. Again, we are enjoined to pray: "Forgive us our trespasses as we forgive those who trespass against us." How is this prayer practically carried out in this our Christian(?) country? Is there not far more of the eye for an eye, and tooth for a tooth system exercised, than that of turning the other cheek when one is smitten; or, of rendering good for evil in our every day practice—which?

Recurring to the invocation, "When thou prayest," etc., we may remark, that every person, having had experience as a Christian, knows that there are "times and seasons" when the soul feels especially drawn out in prayer—when terrestrial things become matters insignificant, and unworthy of a place in the heart's affections—when, lost to things of time, the troubled soul finds rest in prayer, and that solace which thoughts of God alone can give. Sweet and precious are those blissful seasons, when in the closet of the heart we can breathe forth the gushings of a sorrow-stricken spirit. And very pleasant are the seasons set apart for our assembling together in prayer, blending and commingling our spirits in our united capacities. How comforting then, to be baptized by the divine unction, and to have our united body magnetized, so to speak, by the electric current as it flows from the divine fountain, and unites us soul to soul.

Father, Mother—God—grant us more of this blessed spirit—the power and essence of *prayer*—that we may know and do thy holy will as it is done in Heaven!

E. E. F., Wv., O.

Maxims.

A knowledge of our own weakness creates in us, charity for others.

The imperfections we see and despise in others, we sometimes possess ourselves.

A Christian will never despise the poor, unfortunate, nor fallen; but will strive to reclaim them by their love of God.

We may despise sin, but not the sinner.

The most powerful lens is a humble spirit; it enables us to see ourselves.

Make thy heart an abode for angels, not a reservoir for sin.

What we gain by our own exertions we value; while gifts bestowed are frequently squandered.

E. F. II.

This whole life is but one great school, from the cradle to the grave. We are all scholars; the voices of those we love, the wisdom of past ages, and our own experience are our teachers. Afflictions give us discipline; the spirits of departed saints whisper to us, "come up higher."

M. P.

Humility—No. 1.

Every virtue has its foundation in the truth and reason of things; and Humility, with all other graces, must rest on this immutable basis.

A certain divine being asked which was the most excellent of the Christian graces, answered "Humility." Being further interrogated which was the next, again replied "Humility;" and being a third time pressed with the question, still answered "Humility." Intending thus to intimate that humility must be the constant temper and mental condition of the Christian; and that without it, all other graces are incomplete.

Humility arises from a true sense of our own condition and the real relation we stand in to God and our fellow beings; and as it admits of no assumptions of excellence we do not possess, neither does it consist in any degradation of ourselves below what is strictly true.

All degradation below what is real and sincere, is mere mock-humility. It is pride in disguise desiring to be considered a paragon of that lowly virtue of which it is destitute.

In vain shall we search the scriptures for one self-degrading expression that Jesus ever made, though he declared himself to be meek and lowly in heart; his humility arose from the perception and acknowledgment of the great truth, that of himself he could do nothing.

It has been thought by some, that humility arises from a proper sense and acknowledgment of our sins; but this cannot be true, since the most glorious and perfect natures are always the most humble.

Jesus, though the most perfect of men, was the most humble, and his humility arose from a clear perception of his entire dependence upon God, and a cheerful submission to the divine will.

If humility be predicated on a sinful state, then can this divine virtue have no place in the hearts of the just; the saints must be destitute of it; it can have no place in heaven.

If humility be an immortal virtue, and of perpetual obligation, based on the entire dependence of all created intelligences on their Creator, then may saints and the highest archangels will be humble, and eternally so.

All aping of simplicity or pretensions to a childish state, which it is impossible we should really possess, is so far either from simplicity or humility, that it is downright duplicity.

To perceive the propriety of humility in the intellect without desiring it in the heart, is like mentally perceiving the necessity of food without having an appetite for it.

By boasting of our deserts we intrench upon our humility.

The being unjustly disgraced is not exactly humiliated, but it may assist us to be humble.

Seeing it is our duty to do all the good we can, we cannot merit praise; we have but *done* our duty. Praise belongs to God.

How foolish is pride! How vain is ambition! How absurd for nothings to contend which shall be the greatest!

Praise may do for children, and all who seek it may be counted such. Men know that

it neither belongs to them nor becomes them.

Men may condemn and condemn, but he that has a pure conscience will not be disturbed, unless he be still under the influence of that vile affection which cannot be satisfied with "the honor that cometh from God only," but earnestly craves the honor of mortal worms like himself.

In proportion as any one is dead to self, and to the desire of the honors of men, in the same proportion is he regardless of the unjust censures of mortals.

He that is greatly disturbed at the reproaches of men, will, if he examine deeply into his own heart, find that he is either more or less obnoxious to censure, or too much alive to self, and eagerly coveting the applause of creatures, rather than the approbation of God, in his own conscience.

Seek no greatness but to be great in thy conceptions and love of the one only Infinite and Eternal Good.

It is a greater blessing to be censured when innocent than to be praised when undeserving.

You say you was equally faithful with your brother, yet he was praised, while you was neglected. Be thankful it was so. You desire to be humble. Praise might puff you up. How happy was your escape!

What have you to complain of? Did you act from a sense of duty and to please God? If so, your consciousness of having done your duty is a sufficient reward. If you are not satisfied with that, you may detect in yourself the sordid motive of working for human applause.

If you act from the base motive of obtaining the praise of men, disappointment is the best thing that could befall you. "How can you believe, who receive honor one of another?"

All the blessings I enjoy flow from the all-bountiful giver of every good, unmerited by me. This must be so, unless I can make it appear that my talents are self-created—self-derived, and not the gift of God the Creator.

Of what can I boast? What can I claim for my services? When I have done all that is commanded, what can I say, but that I am an unprofitable servant? I have only occupied the talents that were given me.

How fond we are of fame, and yet what is it? A mere modification of air, so articulated as to inflate us with the notion that we are, what we are not.

A good character is not merely a good name in the mouths of others, but a good nature in ourselves.

He that has the peace of God in his soul cannot be rendered unhappy, though all men call him a demon; but he that is unreconciled in heart will be wretched, though all men call him a saint. R. W. P., U. V., Ohio.

There is all that is noble in living a life of self-denial—denying to ourselves affections of wrong; and all that is lovely in the cultivation of something better—the beautiful, the good.

Hard-feelings are the elements of worldly hatred. Worldly hatred derives its origin, often, from a wrong committed by those who hate, towards the object of their hatred.

That which we love best, will form the subject of our happiest thoughts; we will give it the preference of all other themes in our conversation; it will have the largest influence in forming our resolutions, and of putting them into execution.

Plain Talks—No. 3.

Evading the Cross.

As Christian people, we should be as far from acting falsehoods, as believing them. As followers of the Christ Spirit, we should not be guided so readily by the interpretations of apostolic teachings, as by the *lives* of Jesus, and those true Apostles, who lived as did their master. Life is the exponent of an individual's creed, no matter what peculiarity is noticeable in his prayer. The world at large hate self-denial; they know that Jesus practiced this exceedingly; therefore the teachings of the Apostles are studiously canvassed, not to evidence the necessity of a full cross, but how individuals may shun the cross, and yet maintain their Christian fellowship! It is noticeable to every reader of Scripture, that the popular Christianity of to-day will bear little or no comparison to the life of Jesus; that there is no unchristian practice, but finds its apologists in some of the popular pulpits.

First, look at marriage: a sacred institution, so-called; but what a breach it immediately causes, between the life of the goodly exemplar, and him who *professes* loyalty, but who departs thus from Christian practice. How can Christians *follow*, where Jesus did not go? Had Jesus married a wife, reared up a family, gained to himself a property, and maintained these at the expense of his neighbors, then would the popular Christians of to-day be his genuine followers!

Take war: where was there a popular pulpit, but took sides with the combatants in our late war, and justified it, on one side or the other; yet where, in our Exemplar's life, did they get their authority? Had Jesus been a warrior; had he led hosts on to battle and been successful as a wholesale butcher of humanity, then no fault could be found with popular Christians, nor their pastors, for following these in the life of Jesus. But who can wonder that lust is rampant; that war is respectable; that private property is endeared, when the people, generally, eager to evade the crucifixion of their unchristian loves, will spend millions of dollars in educating ministers to interpret to them what Scripture does not mean? to hide the beautiful, self-denying life of Christ behind an ambush of unmeaning words, and secure to them the license of living the very reverse of him whose honorable name they prostitute?

The light of the Spirit is making these things plain to the hitherto hoodwinked and blindly led, but would-be honest followers; and this light will increase until he who dares preach any evasion of the cross that Jesus practiced, will blush all over at his hypocrisy, and sleeplessly lament his heaven-daring attitude. We honor the Romans for demanding of their teachers, that they shall represent *one* prominent feature of our Lord's life—Virginity; while we claim that *no* cross that Jesus applied to himself, can be evaded by clergy or laity without a denial of the profession of Christianity. "*Follow me*," said Jesus.

We bear witness to the progress of the age. Once, and not many years ago, we would have been as our spiritual relatives were, imprisoned, impaled, crucified and burned, for utterances not so plain, yet only as true.

Communication.

Editor of *The Shaker*:

While numberless charges are being made against the Shakers, because of their depopulative life, I propose to own up to these charges, and include Jesus as one of our number who pleads guilty to the same.

Speaking of the natural order, Jesus said: "They twain shall be one flesh," and only flesh; and his apostle says, "nevertheless, if they marry, they will fight!" (1 Cor. 7:28) and the relations of marriage furnish abundant corroboration to-day. The life of Christ puts an end to generations; whose practices under the ordinance of marriage of the flesh, knows nothing of Christ's Spirit, and such would do well to look after their laurels as Jews; for they are not Christians, and if they are not Jews, then are they willing to own up to the charge of "carnal Corinthians?" Man is a progressive being, capable of ascension above the culminating point of animal nature—a superior state into which he may enter while yet upon the earth—"thy will be done on earth, as 'tis in heaven." Is this a romance? Man was made in the image of God; we propose, by leaving the animal works of generation, living temperately in that which sustains life as Jesus did, to rise with him, *above the image into a oneness with the Father*. The mission of Jesus was to awaken us to a knowledge of our *spiritual natures*, apart, and superior to our earthly beings; to our earthly, generative lives—and the spirit of Christ wars against every feature of the flesh; not merely brings it to temperance, but puts it to death; and thus he run the world out in himself—"I have overcome (destroyed) the world." Jesus was called "the harvest man;" what was he to reap, but human souls from earthly conditions, and present to them a spiritual life?

In man's haste to fulfill the great command, he does not stop to read of the work of *subduing* attached thereto; showing, that as a natural, earthly being, there should be a check to the extravagant abuses of his animal desires. But is man "fruitful?" We deny the assertion. We positively state that "the unfruitful works of darkness" is the rule; and instead of fruit, worthy of the handiwork of God, we witness a bundle of perversions, disease and death, that moans from the cradle to the grave! If being "fruitful" implies the works of the flesh according to perverted desires, regardless of moral law, setting at naught times and seasons, quantity and quality, then humanity stands acquitted—hold, we err in the remark—there are multitudes of professedly Christian people, according to John Todd, and "Satan in Society," who will not be fruitful in anything but spasmodic lusts—but, dear Editor, I do not mean to rob you of your "Plain Talks." Mankind generally claim the right to use the command of God for the peopling of the earth, for the most debasing indulgences—such as would *cut the brutes off from the face of the earth*; and is fast "running the world out!" Why the dominion of man over woman? I tell you, kind Editor, it is to crush in the bud, the voice that would speak in the Councils of the nation, deciding how far and how long woman shall be a common prostitute! Who-

ever will keep the laws of nature strictly in his generations, will be more wonderstruck at his surroundings, and of the threatened "end of the world," than any now are at the lives the Shakers are living. Now, provided the Shakers took no higher ground than to operate as a balance to the populative principle, would this not be an exemplary improvement upon the embryotic murders; the infantile deaths; inherited and acquired diseases; wars, or wholesale murders; legions of suicidal practices, that spring from the unfruitful works, and which strew along the road allotted to life, myriads of human wrecks? Bury the victim of self-murder at the cross-roads as of yore, and you would multiply Greenwoods and Auburns incalculably; and *truthful* tombstones would declare: "Died under the age of twenty, a victim to the violation of physiological law!" There is no extravagance in saying that the sins of our first parents, compared with those of to-day, are as ant-heaps to Andes! Let there be no misunderstanding: The Shakers are running the world out—the world of sin; and they are as a testimony of salt to the generating animals of the earthly order, predicting a running out of the world's inhabitants, numerically, if they continue in the unfruitful practices of the present day.

Let him who is perfectly fulfilling the Mosaic injunctions in his generations, ask: "What lack I yet?" and the answer will be returned from the Christ heavens:—"You have learned the song of Moses, now learn the divine life-song of the Lamb!" and the result will be, a flight upward, from earthly practices into Angelic livelihood; and there, a similar order of life is in vogue, that the Shakers are seen to practice. The natural man willingly gives up the earthly for the heavenly; the lusts of the animal, for the loves and joys of the heavenly host. The earth, losing its attraction for him, his aspirations and polarity will be toward heaven; and then, if he have any regrets, it will be that he did not put an end to the world, flesh and devil sooner, and ere then have *lived*, as well as *professed the Christian*!

E. MYRICK.

A living people will have a live religion; this religion will resurrect them into life eternal; life eternal is a condition that is obtained by denial unto ourselves of practices we know the Angels of God do not, would not engage in.

How can we better make "living sacrifices unto God," than by so living, that evil in its every form is sacrificed, and the pure and lovely only, shine forth in their Christian splendor? Humanity are getting thoroughly awake to the fact, that much that has been considered *pleasure*, is illegal for Christians to practice; is corroding and corrupting to both body and soul.

The name Christian signifies a follower of Christ. "Who would be my disciple, must do as I do." We will have no controversy with any; but while we ask none to be Shakers, we ask them, for their eternal welfare, to live like him whom they profess to adore.

"Only introduce marriage into your institution, and we will become Shakers immediately," is the most common of observations. "Come down from that cross and all men will believe on you," was remarked some time ago.

"Do the Shakers want accessions?" However this may be, we do not, nor ever will want accessions badly enough to recede from any principle in life, maintained by our great exemplar—Christ.

Should we admit any, who would not confess and depart their sins—then there would be a humiliating spectacle—the Shakers joining the world.

Answers to Correspondents.

Editor of *The Shaker*:

"Some things I would like to know. Do you have revelations from the spirit world, as of old, or at all? and, if not, what is the cause?"

"Second: What do you think is to be the ultimate of the orthodox churches? Will they grow to a spiritual life? or will they 'wax worse and worse?'"

"Please answer through '*The Shaker*.'"

"E. F. CURTIS."

Answer.

We have just such kind of communications as we desire and labor for, whether rapping, table-tipping, moving of matter, or the deepest spiritual inspiration.

Second: The ultimate of the orthodox churches will be,—a part will remain in their dead materialism; retrograde into infidelity to their orthodox theologies; or will settle down in pantheistic atheism. A large part will progress into Spiritualism; and the coming conflict will be between these two classes—materialists and spiritualists. The latter will ultimately prevail, progressing out of the rudimental—the generative—into the Angel order, *in this life*, keeping the higher law of *celibacy*.

J. S. P.

THE SHAKER.

MONTHLY JOURNAL,

DEVOTED TO THE EXPOSITION OF RELIGION,
ACCORDING TO SHAKER THEOLOGY.

FIFTY CENTS, PER ANNUM, IN ADVANCE.

G. A. LOMAS, Resident Editor, Shakers, Albany Co.,
N. Y.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by, and under the direction of the Mt. Lebanon Bishopric.

VOL. I.

SHAKERS, ALBANY CO., N. Y., JULY, 1871.

No. 7.

POETICAL.

The Backsliding Christian.

TO THE RESCUE.

Unbidden views before mine eyes appear,
Of wasting dignity, and shameless fear;
My vision pains, with slinking vital fires,
And quailing firmness that strong hope inspires.
My throbbing heart is chilled, I've pallid cheek,
My nerves the influence catch, and seem all weak;
My bosom heaves convulsively, to find
A cowering courage and demented mind.

Integrity seems palsied by the woeful shock
Offaith's abettor, stranded on a rock;
Those patriotic fires that steel the brow,
Seem faintly burning, or but smouldering now;
And resolution, ousted from her fortress goal,
Leaves her shorn Sampson, a Delilah's fool;
Bereft of strength and blinded by the foe,
The pillars of the temple now, are razed low.

The temple lost, no living sacrifice
Is now presented, and no incense rise;
No altar consecrated to the sacred vow—
No service dedicated to the God of Heaven now.
And love to God, that searching, heavenly flame,
Seems evanescent, cool, or meanly tame,
The doors of inspiration snugly shut and barred,
The soul, a famished visage, deeply marred!

Now, low ambition's regnant in the soul,
Fan and refresh the devastating coals;
And worldly flames the holy life destroy;
And lust of pelf, the meaner powers deploy;
Ignoble motives steal the halcyon hours,
And rob the soul of her angelic powers;
And now, degraded by the world's pursuit,
She doffs the Angel form, and dons the brute.

And, wretched outcast from the tree of life,
Divorced from God, man seeks a sensual life;
And now to pleasure gives the wasting strength
'Till ruin summons him as her's, at length;
Oh, horrid destiny! replete with woe,
A Heaven lost and earthly blessings too,
Life spent, the naked, wretched, beastly man
Of ruin's army, leads the horrid van!

In this most woeful state of fell despair,
Time, and its treasures vanish into air;
The soul is warned eternity to meet,
And there, in judgment, read life's soiled sheet;
Then, oh, the anguish pouring on the soul,
Whom sin hath crippled, and whose life controlled—
In judgment lone, she meets the direful lot,
"Depart, ye cursed, for I know you not!"

No sophists here, the dread decree may thwart;
No analeptic give, to ease the smart;
Who, on the rock, might there been broken found,
Lies now beneath it, and "to powder ground!"
Now, what availeth infidel belief?
Now, what philosopher can give relief?
Now, where the charm in worldly pleasures' dye,
To woo the soul and captivate its eye?

Dread moment! Lord, be merciful, we pray!
And may e'en justice, now, thy love display—
And, when by sufferings all the debt is paid,
Lord, grant the famished soul some heavenly aid—
O gather home, this desolated flock,
And give them water, from thy living rock;
And when, by judgment's fires, they're pure and free,
Some Angel send, and gather them to thee.

Not for thy honor, but, for mercy's weal,
Impart thy love, these bruised reeds to heal;
And though of glory, they're entire bereft,
For Heaven's sake, O let not one be left
To chill the nerves of heavenly minstrelsy
Or blight the record of humanity!
A ransom give to all this babel throng—
So shall our love, our thanks, and praise, to thee be—
G. B. A., Mt. L.

Sweet Innocence.

Sweet Innocence, of beauty rare!
What virtue can with thee compare!
Who can behold thy glory bright,
And not embrace thee with delight?
O blessed virtue—richest grace!
How brilliant shines thy lovely face!
O could vain mortals know thy worth,
And seek thee, in the days of youth.

Through every stage of human life,
Thou canst appear for man's relief,
And greatly wilt thou beautify
The soul, that dost on thee rely.
We view thee oft in infant state,
In child-hood—and, on youth to wait,—
But, as wild nature bears the sway
We see thee drawing far away.

Too oft, in social life, we find
A stranger thou, to youthful mind;
And as in years they ripen grow,
Thy kind address they scarcely know.
Oh, sad mistake! Oh, blinded youth!
How little dost thou sense the worth
Of this most precious gift of heaven,
Which, to the child of grace is given.

No ornament of nature's birth
Can e'er compare with thee, in worth:
And where thou gainest full control,
Thy glory bright will crown the whole.
In thee, all other virtues bloom,
Diffusing round their rich perfume,
Which intermingle with thy own,
As in a child of grace is shown.

Oh Innocence! Thou sweetest charm;—
Thou canst the cruel tyrant calm!—
The proud, the haughty, and the wild
Must bow to thee, thou lovely child:
Yea, monarchs, kings and princes, all
Must reverence thee—before thee, fall;—
And, as thy Christ-like hand is sought,
All worldly charms are brought to naught.
D. A. B.

Tattling.

Like thistle seeds, as light as air,
And floats upon the atmosphere
And plants its noxious presence, where
The choicest fruits are growing;
Just so the idle tattler's tongue,
Doth work its impious way among
The pleasant walks of old and young,
And vilest seeds are sowing.

The man who has no higher aim,
Than that which satisfies the beast,
Must, as a man, be very tame,
And pitiable, to say the least.

Virtue and Truth are the beauties of youth,
While malice and rage are disgraceful to age.
E. E. F.

Shakerism and Spiritualism in their Moral Aspects.

All religions that have attained great proportions, if perhaps we except the Confucian system of China, have had their original base in some sort of spiritual manifestations. Both profane and ecclesiastical history sustain us in this position.

Believers have had experiences relating to Spiritualism extending over more than a century; for our visible founder, Mother Ann Lec, was a visionist, and wonderfully endowed with spiritual gifts.

Studying the histories of nations and religions, it becomes clear to us, that communicating spirits were, in the past, as in the present, good and bad, orderly, disorderly, and even demoniac. This with us has been a matter of prayerful consideration. As a body of people, we have never exercised these gifts for idle curiosity or worldly gain. Spirits, entrancing, or otherwise controlling certain of our brethren and sisters, in several of our Societies, many years before the famous Rochester disturbances, distinctly informed us that the spiritual manifestations which we had enjoyed (during a period of seven years), would go out into the world, even to the outer court of the Temple of Humanity! These heavenly intelligences further prophesied what the result of this wide-spread, promiscuous spirit-intercourse in the world would be; and these prophecies are being continually verified.

Under the providence of God, by the law of cycles, prophecy is allied to cause and effect. And having, for several years, been anxiously expecting the breaking-out of those spiritual manifestations, we, upon the first hearing of the Rochester rappings, appointed a committee to visit the Fox girls in New York city, paying our dollar a-piece for admission. This committee at once recognized the presence of spirits, and believed it to be the prelude to extensive manifestations of different kinds, and so reported upon their return. Subsequently, we witnessed the astounding manifestations then occurring in the family of Dr. Phelps. In brief, for the last twenty years and more, we have seen very much of these manifestations in the outer

court; have been attentive readers of the spiritualistic journals and books; and were visited by the late Secretary Stanton, Dr. Grey and Judge Edmonds, of New York, and many others of the most distinguished spiritualists in the country. Therefore, when we read of spiritualists failing to organize—of their disintegrating elements and tendencies, and their frequent descent into the “snare of the pit,” we are in no way surprised, knowing that there will yet be greater and more fiery discussions in the camp; and many ambitions will meet with a worse than a Sedan defeat. The angels are separating the “chaff from the wheat.” The three unclean, amphibious spirits (“like frogs”) which issued from the mouths of the three great powers—Paganism, Catholicism, and Protestantism—are already in the land. Selfish, disorderly Spiritualism is the parent of Free-loveism, of inordinate, unclean affections and carnal relations, under the instigation of demons—“spirits of devils.” Comparatively, few spiritualists seem to understand the situation; some, however, are seeking a higher plane, and a more religious life; and quite unknown to themselves, are affiliating with the purer principles and practices which characterize our Shaker Communities.

In a late anniversary address, delivered in New York, on the 31st of March, by Judge Edmonds, we find this significant paragraph:

“From us, the physical manifestations which once so powerfully excited our wonder have almost entirely departed. Their office was to establish the reality of a spiritual life, and the fact of communion with it. That office with us has been performed. That work is done; and henceforth the appeal is not to our senses, but to our intellects and our hearts; to the reason which God has given us, and to the spirit of devotion—at once the attribute and the badge of our immortality—which He has implanted in us.

“Our duty is plain and simple. It is to receive, to digest, and to comprehend the revelations which are proffered to us of the existence and the actualities of the *future life*; to receive and realize the great principles which are to fit us for that life, and which can make it to us a source of happiness, or otherwise.”

That Spiritualism as an organic movement is making no progress, but rather declining, is as evident to Spiritualists as to ourselves. There are various reasons for this: In the majority of places the management of spiritualistic institutions (Spiritualists themselves being authority), is in the hands of self-seekers; and Spiritualism has fallen into questionable company. Pretension, noise, and confusion, are the stars in the ascendancy. As the tree is known by its fruit, may we ask what these twenty-three years of Spiritualism have done for the world? Has it discovered a single new truth capable of demonstration as such? Has it initiated and carried out any new reform movement? Have mediums excelled all others

in the purity of their lives? Have rich Spiritualists built homes for orphans, retreats for the aged, asylums for the deaf, dumb, and blind; and Bethels for the destitute? Has their morality, generally, excelled that of their neighbors who profess the various sectarian religions?

That “free-love” passion prevails extensively among mediums is proven often by the testimony of mediums themselves. Go to New York, Boston, Chicago—any of the cities—and ask the leading Spiritualists to give you, according to their best knowledge and belief, the moral standing, as regards purity, chastity, and celibacy, of the mediums in their immediate vicinity. Are they truthful, temperate, and chaste? is the first inquiry of the good man and the philanthropist. What is the moral influence of Spiritualism—how does it affect character? how have controlling spirits affected the mediums long under their influence? These are practical inquiries.

Believers have but little sympathy with many of the doctrines published in the spiritualistic papers. They are sometimes unreasonable, and often untrue, besides being expressed in a manner coarse, dogmatic, and irreligious; some are glaringly *atheistic*. The editor of the “*Religio Philosophical Journal*,” a spiritualistic weekly, printed in Chicago, in writing up his “*Search after God*,” flatly denies the existence of *any* Supreme Being. These are his words:

“*Man, and not God, was connected with the organization of matter into worlds and systems of worlds. A large portion of mankind attributes the creation of this earth and the other planets to an infinite, omniscient, omnipotent, God. They have no foundation whatever upon which to predicate such a supposition. * * * What! Man make a planet; launch into the regions of space a comet; or organize a system of worlds for the unfoldment of other races of human beings? Yes; we say, emphatically, Yes, and care not a straw for the denial of others. Worlds and systems of worlds bow to the nod of man. Point me to anything in Nature that was made by God. Individualized man is the moving cause of creation. Do we declare that man conceived, made, and launched the earth into the regions of space? Most assuredly we do. We propose to prove that an infinite God is an impossibility. All the Gods we have found, are myths. No omnipresent God made this earth.*”

“Man make a planet! Yes—we say emphatically, Yes,” writes this editor. As it is generally admitted that the heathen gods were once athletic men, we wonder that the writer, considering how fearfully the world is given to “wine and women,” did not tell us that this planet was created by Bacchus, the drunken, free-love hero of antiquity. Such verbose dogmatism, and arrant atheism, as make up the warp of these wordy articles is deplorable. These atheistic Spiritualists would do well to remember that Plato, Socrates, Jesus, Kepler, Newton, Locke,

Hume, Macauley, Leibnitz, Swedenborg, Voltaire, Thomas Paine, Buckle, Joan of Arc, Ann Lee, and the good of all ages, were Theists—believers in God.

Accounting for the creation of man the R. P. Journal of May 22, 1869, says:

“Within man is the action of Nature's forces. In nature there are sixty-eight primal elements—thirty-four positive, and thirty-four negative; or thirty-four female, and thirty-four male, which, after courting for millions of years in the mammoth, in fishes, in reptiles, and various other animals, were brought together in harmonious action or were wedded together, and the result was ‘man.’”

This explanation disposes of not only all Bible accounts, but also Darwin's “*Origin of Species*.” Sixty-eight male and female elements “courting” a few millions of years in the stomachs of “mammoths” and slimy “reptiles,” were finally “wedded,” and “man” was.

Hereafter, let all scientists hold their peace.

Not mentioning the doctrine of “Whatever is, is Right,” so common among Spiritualists, many of the teachings which appear in their journals, are positively demoralizing, giving those so inclined a plausible pretext for indulging in sensualism and all kinds of Free-love gratifications. In the copy of February 20, 1869, of the above-named journal, the editor teaches, that

“Virtue, serene and happy, one of God's most beautiful flowers, blushes when she hears her Father traduced and vilified; and though her eyes are brilliant, and her countenance all aglow with innocence, she has sense enough to know that Vice, traduced, vilified, scorned, looked at with supreme contempt, spat upon, is her sister, and she loves her, recognizing that she, too, is a jewel in that beautiful casket which God himself created. She does not scorn her—no, she would not—she dare not. She loves her. Pure affection, unsullied innocence, a part of the GREAT I AM, loving her sister, Vice. Strange, bewildering conclusion! Within, without, all around, we feel the presence of angelic influence. Virtue, pure, angelic, noble; Vice, diseased, unclean, and repulsive—they meet and caress; they love each other. * * * Virtue is one condition; Vice another; both equally commendable in the sight of God, when he considers the cause that created both respectively; yet one not as lovely or beautiful as the other. * * * In licentiousness we find an outcropping of the God element in man, not for the gratification of that element. Oh, no! but for the purpose thereby of inducing certain conditions that would place it in harmonious relations. Scout the idea as you may; deem it absurd, if you wish; say, “Fanaticism run wild,” if you choose; still the God element in man will constantly work for conditions suitable for its nature, whether in the field of Virtue or Vice.”

The term “God element” plainly implies Materialism; hence it would be more proper to term the “*Harmonial Philosophy*” the *Material Philosophy*; but what is the tendency of this spiritualistic teaching, that “Virtue is the sister of Vice?” that Virtue and Vice meet and caress? that they love each other? and are “both equally commendable in the sight of God?” and, further, that “licentiousness is an outcropping of the God element in man?”

Saying nothing of the celibacy of

Believers, who "stand on Mount Zion." in the Resurrection life, it seems strange to us, that clean people anywhere can encourage such teaching; and stranger, that the "*Banner of Light*" could endorse and extravagantly praise this R. P. Journal, and personally laud the editor.

The following occurs in the R. P. Journal of March 6, 1869:

"In the inebriate, in the licentious, the essence of the 'God is love,' glistens beautifully, though only seen by angels' eyes; and the day is not far distant when its rough exterior shall be washed away, and its heavenly brilliance will be visible even to our eyes. Man does not stand in the relation of a subject to God; but as a part and parcel of him; owing no allegiance but to the God element of his nature, and worshiping no God except by obeying the promptings within."

In the paragraph quoted above this, the editor tells us, that "*We find an out-cropping of the God element in the licentious;*" and, in this last paragraph, he assures us that "*Man owes no allegiance but to the God element of his nature.*" We have only to say, that we hope this class of Spiritualists practises better than these journals preach.

As a body of Believers, seeking to live as Jesus lived, by dying to the earthly, that we may live the heavenly life, we make but little pretension to mere literary or scientific accuracy; but, be it far from us to ever publish, as original, such matter as is contained in the above-quoted paragraphs.

With this kind of Spiritualism, Believers cannot have the least fellowship. It is from beneath, "earthly and sensual:" the life lived is the test.

Some Spiritualists, however, are among the excellent of the earth; they are not far from the kingdom of heaven—not far from becoming *Shakers*, though calling themselves Spiritualists. We speak of the masses of Spiritualists, and ask, in all sincerity and humility, if their lives are as pure and godly as those of Believers; or even as pure and orderly as those of Swedenborgians and Unitarians? Does not irreligion and a scoffing spirit prevail extensively among the devotees of Spiritualism? "A good tree cannot bring forth evil fruit."

In our view, then, Spiritualism is one of the elements of Babylon—Christendom; and belongs to the image of the beast—Protestantism. It is the "Angel of Light" re-establishing the communication between this earth and the general spirit world; which, for reasons set forth in previous articles, the early Protestants, as a matter of protection, had broken off.

The Shaker Order, standing in the name, *i. e.*, character, of Jesus and Ann, on the foundation of spiritual celibacy, has power with God to govern all spiritual

manifestations, and to incorporate *Spiritualism* as one of its elements, assigning it its proper place—the *Church of God in its day of manifestation*; and to its right use—the saving of human beings from causes of unhappiness, and leading them to a joyful recognition of, and baptism into, all Scientific, Moral, and Spiritual Truth.

God, My Father and Mother.

The perversion of the social organism in humanity, renders it a difficult task for any to form complete ideas of the social relations in the heavenly world. Physical reproduction, even in its most exalted conditions, now forms only a very imperfect type of the heavenly reality, wherein souls are begotten and born into Godliness; and to feel the truth that "we must be born again," evidences the process of the true resurrection. Our earthly affections are strong; but these are gross when compared with the felicity of that harmony in which Angels dwell. That God is our Father and Mother, is a truth advancing upon, and supplanting much ancient theology. Thoughts that the social relation is maintained in the heavens, leads us to feel that there is nought on the earth, but would be a vulgar expression of God's paternal and maternal solicitude. Man was imperfect when existing in nature without his helpmeet, woman; for only a part of Deity was represented. As in the physical world, so in the spiritual heavens and earth; the Godhead must be fully represented—male and female—angelic man and woman..

Yet, there is a peculiar philosophy in many existing theologies that recognizes God only as Father, and then, blindly trusts Omnipotence, to balance the incongruity of a home without a Mother, as well it may! Here we have the reason of female misrepresentation in the nations; and the denial of her individual rights, other than being subordinate to whatever desires prompted her lord, master, husband. The knowledge that woman is represented in Deity, will yet place her in the true position upon the earth, in the natural family; even as she enjoys it now, with those who have chosen to live on earth as the Angels do in heaven. When man was formed, his model was in the heavens; as really so was woman's; "let us make man in our image," and male and female were the results. And now, were not "the invisible things of God, clearly seen by the things that are made, even the eternal power and Godhead," still we feel the heavenly influences of a Mother's love descending from the throne of Deity, while the wise counsels of the Father are ever attendant upon those who "seek that wisdom that cometh from above." CHAUNCY. (Shakers, N. Y.)

As the cause of dishonor is often very small, while the effect is beyond expression; therefore be guarded in little things; even in conversation we might drop words that are unwise. We seldom repent of saying too little. "'Tis the little foxes that destroy the vines."

Wherefore, professedly Christian friends, are there rich members and poor members of any Church—Brethren and Sisters (!) and yet sharing so unequally? Poor Christianity!

Life in God—No. 2.

In the innumerable objects which meet our senses, the *best exponent*, or *representative of the Supreme Being*, is THE SUN. It is a ruling physical power, around which other bodies of less magnitude circulate and congregate; seemingly dependent on him, for their periods and places in the heavens.

Without the permeating influence of *light* and *heat*, human beings and the lower orders of creation could not exist; and they are equally dependent on the same source for the vegetable products on which they subsist.

Thus *on the sun* there is a necessary dependence for life, and the continuance of being for animal and vegetable life, whether in the atmosphere, water, or on the earth.

Taken as a whole, as far as our observation extends, there is a perfect *adaptation* between the Sun, and the beings and products of earth.

In the structure of the human organization, how *wonderful* and *beautiful* are the *adaptation* of light to the structure of the eye—the most marvelous piece of mechanism—through which, man is made acquainted with the surrounding concomitants of earth; the sun itself; the solar system; and lastly, with its companions of the universe. Continuing the concatenation, by induction, we are carried through the universe, the workshop of the Great Workman, to the Supreme Architect. For, there can be no design without a designer, whose wonderful intelligence and creative power have planned, and put into *successful operation*, these astonishing combinations of mind and matter! For there can be no design or adaptation, for specific purposes, without intelligence.

Nothing in vain: A complete whole!

Having taken a superficial glance at the wonders, let us take a more specific view of the astonishing connection between the sun and the human organ of light: The rays of light coming in straight lines pass into the eye, after coming many millions of miles, through a transparent medium; bringing with them the sun himself, together with his innumerable blessings! For, whether the sun accompanies the rays of light and heat, or remains in his place, in the center of the solar system, the effect comes down to us in his majesty; and the influences and grand design are accomplished!

We see the sun, feel his genial influence, and know that he is present with us, giving and sustaining life, in his *deputed agency*!

But of the eye, how admirable, beautiful and efficient the contrivance; a living mirror to admit the creation of God!

The images of surrounding objects come with imperceptible speed, in the pencils of light, which far surpass electricity!

Yet, we know the goods have come, for they are safely stored in the warehouse of the human mind; but without the discriminating influence, at the entrance of the port, in the form of a lens, all the merchandise brought to us, would be *stored in utter confusion*! We should be unable to distinguish the moon from a star, a man from a horse, etc.; but this lens makes every object show itself, and pay duty

before passing into the warehouse of the human sensorium.

But to speak more scientifically: the lens has the power of separating the colors by *refraction*, leaving only enough to represent the animal or tree, and *reflecting* these colors on the animal or tree, so as to make it specific, and give identity; then the object passes upon the optic nerve, or retina—the white black-board—and there is a positive horse, and oak tree, to the human understanding. We recognize these objects, but are utterly unable to see the hand, brush, or pallet impainting the wonders of nature!

We may now consider the office and structure of the organ of hearing, or, rather, make a guess at the miraculous performances connected with the human ear!

Passing in, by the orifice of the ear, we find at the end a thin, clear membrane, in the shape of a watch crystal, and looking like one, with the round to the portal; under it there is a nerve called the auditory nerve; it is about the size of a babe's little finger, reaching out of the brain, and nearly touching the crystal drum; sound presses the drum down on the auditory nerve; the nerve conveys the impression to the brain, and the mysteries of thought are formed or elaborated in the human mind!

Between the ear and the surrounding atmosphere, there is an inseparable connection: like *light*, the atmosphere comes full freighted with innumerable objects in the form of sound, and passing in at the orifice of the ear, form in the mind all the complicated ideas of the living, outward world of want, pleasure or pain, and myriads of ideas, which can come in no other way at the time. The inspired Orator, in the dark, may pour into our souls a volume of sound, which will make every fibre in our bodies tremble like a leaf. After the blindness of St. Paul, he heard the sound of his Saviour's voice, which renovated his soul, and made him a new man! And the voice of Ananias gave him more pleasure, and heartfelt satisfaction, than all his previous knowledge: he had heard the voice; it was enough!

But of the marvelous and inscrutable contrivance, for the *separation of sounds*, so as to give the innumerable sensations of music their different chords and parts, we may not *pretend to a discrimination*; much less to give an idea of the intonations of the human voice in all the vicissitudes of changing life, infused into the tympanum, the nerve of sound in connection, and it again with the brain, and the brain with the mind, thought and intelligence.

The living voice of human beings, of beasts, birds and insects, all come to the human intelligence, on the *undulations* of the atmosphere, all riding on the wind into the human port, and knock for entrance, and the porter receives their cards or device, and reports to his Lord, as the case may be. But the question arises, how does the discrimination of the living auditory know each succeeding new-comer and his intentions?

The mysteries of feeling, tasting and smelling are equally inscrutable!

Now, let man pass into himself, by any of the senses, and tell his fellows how this complicated machinery operates to give man all

his knowledge of physics, metaphysics; including the knowledge he has obtained or conceived of the Great Prototype, and his revelation to his children.

Is it possible that nonentity, or no cause, should be the cause of all these wonders! If we are to suppose, in the precincts of eternity, an epoch without mind or intelligence, it is to deny intelligence altogether.

Matter, whether created or eternal, is without intelligence; it can have no design; no organization; neither wisdom nor power inherent, for any rational creation.

"The fool saith there is no God." Men, who have denied the Eternal, and groping in worse than Egyptian darkness, talk to us of the first great principles coming into congruity, adaptation, and organization: But principles *are nothing*, only as they are the inherent emanations of a being of intelligence and design.

Computation, or the combination of numbers, cannot obtain without the mathematician; he combines numbers, and gives them their utility and powers, here in time. But where is the man of elementary and chaotic combinations, for the production of divine intelligence, and the wonders of the universe? Let him produce some of the wonder-working machinery, under the illuminations of his phosphorescent chandelier!

VERITAS.

Humility—No. 2.

Why art thou displeased with the censures of men, or elated with their praise? Thou art just what thou art; praise makes thee no better, nor can censure make thee worse.

Oh Flattery! base flattery! Thou art universally despised in word; but deep down in the hidden recesses of the heart, every one secretly cherisheth thee: Yea, thou art swallowed with avidity and goeth down like oil.

Strange that a worm should like to hear himself pronounced an Angel!

He that speaks degradingly of himself and of his performances is quite likely fishing for praise; and they that are wise will not catch at the bait.

There are many who are well pleased with offices and titles of distinction, but those who eschew them, do not wish to be thought incapable or unworthy.

However mean we may feel in ourselves, we do not like to have others think us so.

It is a great Christian attainment to become so dear to self, as to love to be contemned, and to rejoice when all men speak evil of us.

If thou hast an enemy, consider diligently his reproaches, and thou mayest be much instructed; he will search out thy faults more faithfully than many friends.

Thou livest very abstemiously and on coarse fare. Dost thou therefore think thou deservest extra reward? Verily such as thou hast is quite as good as thou deservest—should a dependent, a pauper, talk of compensation.

A very common motive for speaking of the demerits of others, is to set one's self forth to greater advantage. How selfish and contemptible!

Who so desires to be delivered from pride, must avoid every means of indulging it.

Antiochus Epiphanes boasting himself against God, and assuming to himself divine honors, was smitten with a noisome disease which terminated in his death. Before he expired, he was brought so far to his senses, as to exclaim: "It is meet to be subject to God; and man, who is mortal, should not think of himself proudly as if he were God."

O when shall I see the great and wonderful work of God on the earth? just as soon as thou canst apprehend that His work consists in little things.

Will nothing satisfy you but converting worlds? You shall be content to plait straws.

A wise man said, "An empty spirit God will fill." We cannot be filled with God till emptied of self; we cannot be emptied of self, till we deny self, and in deep humility and self-abnegation find a complete death to a selfish nature.

We need not be deceived and think self is dead when it is not; for as long as we can perceive within us an aspiring disposition, self-will, self-seeking or the least movement contrary to the will and order of God, we may be assured that self is yet alive. That which hath in it the power of motion undoubtedly hath life.

"The cup that my Father hath given me," said Jesus, "shall I not drink it?" Again he said to Pilate, "Thou couldst have no power at all against me, *unless it had been given thee from above*. Thus showing his full faith that his heavenly Father was the source of all power—the controller of all wants, and that he must humbly and patiently submit.

"Though Jesus was a son, yet learned he obedience by the things he suffered." Shall the servant be greater than his master? Nay, verily; yet every one that is perfect shall be as his master. O when shall I learn to rejoice in tribulation and to take joyfully every thing that goes to break up and destroy the kingdom of self within me, and make room for him to reign whose right it is!

The kingdom of self, is opposed to the kingdom of God; and His reign cannot be perfected within me till self is completely subjugated; let the word be given: "Joshua, arise and begin to contend with him in battle."

O that the true Joshua may arise in my soul and drive out the old inhabitants of the land, that the kingdom may be the Lord's.

If we truly desire humility we must at least abstain from all occasions of pride and ostentation.

Should a woman dress herself in all the trappings of fashion, and then go through divers bodily gestures to shake off pride, who would believe in her sincerity?

How inconsistent to dress in fine and costly apparel and then get on bended knees to pray for humility.

The ancients, when they desired to humble themselves, rent their garments, put on sack-cloth and sometimes strewed themselves with ashes.

Fine houses, costly equipage, and fine dress, all tend to destroy humility, exalt the sense, and bring the owners into unison of feeling with Nebuchadnezzar when in the pride of his

heart he exclaimed: "Is not this Great Babylon that I have builded?"

O that I were wholly released from desiring the praise or dreading the dispraise of men; then I would be truly devoted to do the will of God.

By how much thou lovest the honor of men, by so much thou art the veriest slave; a slave to the most inexorable tyrant.

Because thou hast found the honor that cometh of men to be capricious, and not worth seeking, thou shouldst not therefore become reckless to virtuous actions, but shouldst the more diligently seek that honor which comes from God only. It would be unjust as well as unreasonable to forsake God and virtue on account of the faults and frailties of men.

So far as thou discoverest in thyself a feeling of disregard to the way of righteousness, when stung with the ingratitude and unjust censures of men, from whom thou hast expected esteem and approbation, so far thou mayest be certain that thy motives have been selfish and impure.

He that freely gives up all, that he may enjoy God alone, having nothing left that men desire or can take from him—nothing for which to contend—will have abundance of peace.

O Heavenly Father my soul is blessed! I feel satisfied with thy goodness! yet suffer me not to indulge in any self-complacency. I know that if I am full, it is out of thy fullness; if I am strong, it is in thy strength; if I am rich, it is in the enjoyment of thy bounty; of myself I continually tend to nothing. My strength is weakness; my fullness is but an efflux of vanity, and my riches but a store of diversified evils.

He that seeks to honor God in all he does, will be satisfied with an approving conscience though all men rise up against him and cast his name out as evil.

As diamonds, gold, and all the precious stones and metals, are the slow and gradual formations of nature in the most secret recesses of her retired operations; so the most glorious and excellent virtues are wrought by divine influence in the silent abstraction and stillness of the soul, while it shuts out the rude influences of all external things; and is wholly concealed from the curious gaze of "outward observation."

However deep and clear have been my own convictions at any time of my own degraded and sinful state, yet I have never ceased to implore for myself the mercy of God; and shall I censure and be inexorable to the faults of others? Shall I ask the mercy of God for myself, and expect him to be so partial as to grant it, and join with me in despising and rejecting my poor offending brother? If I love my brother as myself, this cannot be; and if I do not, then am I a rebel against God who has commanded me thus to do, and, as such, cannot justly hope for his mercy. "Forgive," said Christ, "and thou shalt be forgiven."

When one of my brethren offends and wrongs another, how easily can I forgive him! But if he has injured me how is the case altered! How it sticks in the mind! Why is this? If I loved my brother as myself this could not be. Nay; if I loved God with all

my heart I could not thus feel; I should only be sorry that my brother had sinned against the good spirit of our Heavenly Father, and thus injured himself. I should be more grieved for the sin of the offender than for the offence of the sinner.

If when one brother offends another, I am comparatively but little excited, and the same offence committed against myself highly agitates me; will not this show my want of humility—my great self-importance, and that I esteem myself far above my brother?

Things esteemed of the highest importance necessarily excite the deepest interest, and that in very exact proportion. How very important then, is my character in comparison with my brother's, when I can quietly hear him traduced, while the least thing derogatory to myself, arouses all my indignation?

Speak, Lord, for thy servant heareth. O teach me the truth respecting myself! Humble me; prostrate me in the dust, that I may depend no more on self, or on any mere human sagacity, but on the power and gift of God.

If I were only a worm, I might well crawl in the dust; but I am by nature a corrupt and sinful worm, and should, like Job, "abhor my selfish nature in dust and ashes," and submit it to the just abhorrence of all intelligences.

Who am I, that I should resent reproach and scorn, or complain of injustice? Is it possible that injustice can be done to such a lawless nature, except it be by suffering it to escape merited contempt!

Away with complaints; I have ever been blest more than I deserved; and if there were not an infinite fountain of goodness—unmerited goodness, a measure of which is extended to me—I should now be most destitute.

We should never consider ourselves sufficiently humble, till we can hear ourselves traduced and slandered without being agitated and losing our serenity of mind.

How completely ineffectual and abortive are all the efforts of men to destroy the peace of that soul, who, redeemed from the earth, and dead to self, desires neither the honor of men nor the pleasures of sense; who, disregarding all censure, "rejoices to have his name cast out as evil for Christ's sake," and places his whole confidence in the gift of God and his whole happiness in doing the Divine will!

Some men exhort others to humility, that they may the better serve themselves of them; yet is the humble man infinitely more happy than his proud oppressor.

Flee honor, and she will pursue you; seek her and she will conceal herself from your search.

When blind Bartimeus heard that Jesus called him, such was his eagerness to receive sight, that he cast away his mantle, that he might hasten to Christ! O that I may thus cast away whatever would in the least hinder my coming to the Saviour; that, poor, blind and naked, I may prostrate myself wholly at his feet, and receive the true inward light of his Spirit; that being thus enlightened I may "follow him in the way," till I become fully imbued with his "meek and lowly" temper and disposition of soul. Thus I shall be en-

lightened by the Truth; enriched with Love, and clothed with Humility.

"Learn of me," said Jesus, "for I am meek and lowly, and ye shall find rest to your souls." Then, as Humility gives peace and rest to the soul, he enjoys most happiness from it that is the most humble.

R. W. P.

Plain Talks—No. 4.

Eternal Life.

Shakerism is Christianity to us; and Christianity is eternal life. Jesus, as really enjoyed eternal life before his crucifixion, as afterwards. The same is the truth with his disciples, regardless in what age they live.

Love may be a veritable mark of discipleship; but the grand feature of a Christian is the ever-present possession of eternal life! death they never will experience. "If any one will keep my sayings, he never shall see death." Death is the wages of sin; there is no sin in Christ, nor in good Christians. "To be carnally minded is death," but this belongs not to the Christian's life. The elements of the world, are death to the Christian's soul; but these are supplanted by the life Christ lived, and this was eternal life.

The lusts of the flesh and of the mind deny us the life the Angels are living—eternal life; but, crucified unto the world, as Jesus was ere he ascended the scaffold on Calvary, we become possessors of a new life, Angel life; and Angels on earth, are already Angels in heaven. The true followers of Christ flinch not at the cross that crucifies their fleshly lusts, knowing "these are not of the Father, but of the world." Christ invites us to eternal life; his life was a renunciation of those practices that cannot be engaged in by those who would enjoy life—eternal life.

What is eternal life? It is a heavenly, unchangeable, unending condition. The glory of those, not of Christ, is to save the life that must needs change, before eternal life can be experienced; and while many are aware of this truth, they are unable, unwilling to renounce the world, flesh and devil, to be sharers of eternal life.

In eternal life there are no husbands nor wives; no private property nor selfish relations; no war, poverty nor slavery; but the eternal life of the heavens puts these into oblivion. What was there in the virgin life of Christ that needed to change to be eternal, or what is there in any purely virgin character? Let the world of humanity plead for fleshly indulgences; let them solemnize their marriages of the flesh, and direct their churches to wink at their private indulgences (of which, it would be a shame to speak), we declare the same to be the works of darkness and of death, abominable in the sight of God for professing Christians to practice—disgraceful for the heathen! The acceptance of eternal life will be forced work by-the-bye; for, when the opportunities of physical indulgences are cut short by the mortuary process, the mind, writhing in the pain of past incontinence, will accept the situation; but can never be in possession of those sweets of eternal life, rightly belonging to those who have made willing sacrifices of themselves, unto a life of sin and death.

Thoughts on True Love.

"In Christ are hid all the treasures of wisdom and knowledge." Col. 2:3.

Jesus, who was baptized with the Christ Spirit, was our Exemplar. He ministered to his disciples *True Love*. He taught them *how* to love and *what* to love, and what *not* to love. He said, "Love your enemies. If ye love them which love you, what thank have ye?" Worldly lovers—those who do not profess the Christian name—can love when their love is reciprocated; this is *Policy*. But to love our enemies, those who would return cursing for blessing, and learn to *pray* for those who would thus use us—*this is Principle*. The one is natural, the other spiritual—the world versus Christianity. The principle of self-denial runs through all the teachings of Jesus; and the love which worketh no ill to neighbor, friend, or foe, whatever provocation may be given, will fulfill the whole Gospel law; it will cause its possessor to depart from the iniquity of *loving falsely*, for the sake of emolument, or pleasure, as well as for all unrighteous doings. If our love is centered in God, then we have a basis to rest upon. True love is self-sustained; it is free from guile, and is not mixed with fear, lest some adverse wind or storm should arise that would sweep away its foundation; but perfect love is devoid of fear. We can trust it, for it is unselfish; it is not precarious nor circumstantial, like the perverted passion *called* love. If we are well grounded in the principle of love, we shall never be distressed nor unhappy because we think our friends grow cold-hearted towards us; but, if we feel the tide of love ebbing, then it is well for us to examine our characters, and see if we cannot make ourselves more attractive and lovely, by being more virtuous, striving more to have the image of Christ formed in us. For, if we become his true sons and daughters, he will open his treasures unto us; we may draw therefrom; and the same virtuous principles which made him the chief object of beauty and loveliness among ten thousand, if practiced by us, will produce the same beauty in us.

Notwithstanding we are admonished to "love our enemies, to bless and curse not," we must not love indiscriminately. We are as expressly commanded to *hate*, as to *love*. But we should learn to both love and hate understandingly, and from a good conscience; to love whatever is virtuous, that is healthy for soul and body. Sin is hateful in the sight of God, because it deforms the soul, and destroys its noblest faculties; leads it away from truth, from God, its home. He is the Source, and should be the center of all souls. We should never love nor hate from momentary impulse. Charity should ever be the handmaid of love. If we would judge righteously of others, we must take into consideration conditions of birth, fortune, education. We cannot justly measure all by one rule; the same degree of abstract truth, if applied to some persons, would blight and destroy; while to others, who are prepared by previous culture and growth, it would be a great blessing. Charity would teach us to be gentle to others; not to magnify faults in them, by evil thinking nor speaking; but to be more lenient to the faults

of others, than to our own. And if a brother or sister errs, according to our conceptions of right, if we possess *true* love, guided by charity, we will, in many cases, see that the cause of their failure is the result of false educations, which they had not yet outgrown, rather than willful neglect. Then, how much better to take them kindly by the hand and lift them up into more progressed conditions; show them by example and word, a more excellent way, than to denounce and say, "stand off; I am more holy than thou!" "Love is the *fulfilling* of the law." "Whatsoever we sow we shall reap." If we sow *Love, Peace* and *Charity*, we will thereby increase our capacity to love, by enlarging the sphere of our affections; and as we love better, ourselves become objects more worthy to be loved, and thus we shall attract the good and the pure unto us, and from them reap the desired harvest.

ENFIELD, Conn.

Declaration and Caution to the Public.

BY THE UNITED SOCIETIES CALLED SHAKERS.

Whereas, circumstances have occurred and may again occur whereby the public are liable to be imposed upon by persons professing to act as authorized Agents for the Society of Shakers in some of its branches or families, who presume to make contracts, and obtain money, or other property on credit, from persons, or companies who may suppose the Society to be responsible for the fulfillment of such contracts.

Therefore, the duly constituted Authorities of the several Shaker Societies, throughout the land, do hereby give notice to all whom it may concern, that, in accordance with principles taught by the first founders of this Society called Shakers, the members thereof shall owe no man anything but love and good will, and pay this debt as often as the slightest opportunity serves.

This principle is comprised in the written Covenant of the Institution, and confirmed and established by the agreement and signature of all its members; by which no individual is authorized to contract any debt, in the name of the Institution, or any business connection which can, by *any means*, render the Society responsible for their transactions. Nor will the Society be under obligations to liquidate any demands, of Notes, Bonds, or any other security or obligation given in its name, incurring debt for value received, either by the trustees thereof or of any other individual; but such individual or individuals shall be held responsible for their own transactions.

Notices of these principles have been several times published, in the *name* and by the authorities of the several branches

of the United Society called "Shakers." But, it appears they are not so extensively known as they ought to be, to prevent frauds, and impositions of that nature.

It is therefore expedient again to give this public Notice, in the name, and by the Authorities of the United Societies, with a request that it may be extensively published, for the information of all, who may, at any time, be concerned in dealing with Members, or professed members of this Community. Subscribed to by

Presiding Ministry and Trustees of all the United Societies of Shakers, who are in Covenant Relation.

May 23, 1871.

NOTE.—Any debts which may have heretofore been incurred by any official Agents of the United Society in any of its branches, the benefits whereof have been received and acknowledged by any family or Society of this Institution, if paid at all, as a matter of justice to the creditor or creditors who may have been ignorant of the laws of the Institution at the time such debt was contracted; or in lenity to the contractors of such debt, will be paid only under the protest of the United Society, through its Authorities, as in contravention of its laws and constitution.

Ministry of New Lebanon, N. Y.

JUVENILE DEPARTMENT.

DEAR SHAKER:—I wish to say a few words to some one, whomsoever it may concern; but hope it may be one, who is not over 20 years of age,—on the subject of human advancement to better and higher conditions. I hope, also, hereby to elicit a kind response from any one of youthful years, who may deem this worthy the notice of a reply.

I think there is a natural and irrepressible desire in every one, regardless how wicked and degraded, to better their conditions, in some way, physically, mentally or spiritually.

Indeed, most persons in their moments of sober reflection, wish they were, or could be improved in *all* directions. Perhaps, there is no human being in existence, who does not possess this instinctive desire to *progress*.

It is more than probable that, upon this little spark of deific goodness in the soul, depends the only *hope* of salvation; that is, an ultimate development in perfect holiness.

Some persons of a very low, and unfortunate organization, may pass many years without discovering to themselves, or others, this instinct of progress; but it is no less in existence, and only needs to have its lips touched by a coal from the altar of heaven's inspiration, to resurrect it into palpable consciousness and activity.

How this was brought about in my case, while I was quite young, I will try to describe in this article. I was neither very good, nor very bad, in my youthful days; but frequently my attention was called to some particular virtue, trait, or characteristic of progress and improvement, in some person, which I felt I was in want of. If such persons had a sweet, pleasant way of inculcating the advantages of possessing such good quality, or trait, I immediately fell in love with the beauty and propriety thereof; and if they still further exem-

plified the sweetness, and heavenly worth, of such good virtue, then I was quite captivated thereby, and would resolve immediately to adopt into my practical life, such valuable and soul-renovating treasure!

I remember of reading the life of Francis Lewis Carnaro, an Italian nobleman, who excelled in the virtue of Temperance, as well as many other excellent qualities of character: O how I was charmed and delighted with his experience! and how strongly I resolved to be temperate! He had a beautiful way of showing up the advantages of a temperate, peaceful life.

I read Dr. Franklin's inimitable "Biography," and how I wished I could follow along in his footsteps of industry and economical ways.

Again, I recollect, once, when about 14 years of age, and although so young, under many heavy trials and temptations to a sinful life, of unmanly passion and pleasure, that I chanced to go to one of the families of Believers, more advanced than the one I lived in, on some little errand. As I approached, I saw a Brother stirring hay, in the dooryard. I passed at some distance from him, and without speaking; but I distinctly recollect what were my thoughts, at the time: "This good Brother has fought the good fight, and the conflict is over! The evening of his days is being spent in peaceful meditations upon all those earlier trials, sorrows and victories of youth, which, though bitter to bear, are so sweet to remember! He can now safely and serenely repose on the green shore of the sea of life, and listen to the far-off booming of the thunder, and the roar of the billows, and fearful surges of sorrow and temptation, which with him are over, and gone forever! How sweet! How peaceful! What a good thing it was that he made the passage safely. He is now at rest, while I am so tossed and terrified by the storms and tempests of passions unhallowed, and constant temptation to sin, that I am more than three-fourths of my time in uncontrollable sorrow and tears, and constant struggles to ward off the terrible catastrophe of a final surrender to actual, hopeless perdition!"

These were my solemn reflections; but notwithstanding the dreadful weight of tribulation I was then under, the sight of this good old veteran, in his clean shirt, dark pants and blue satin vest, filled me for the time, and for a considerable period after, with a great calm; his sphere, and serene spirit psychologized me for several days—nerving me to still greater exertions, if possible, to make my calling and election sure; and culminate, as I felt he had done, in complete victory and peace!

And, my young friend, though I do by no means feel boastful, nor egotistical, yet for your encouragement and comfort, allow me to announce to you, that I am now occupying the same position, on the same green, peaceful shore, that my veteran exemplar occupied, when I passed in sight of him, forty years ago. And if these thoughts, and these little reminiscences of my past *actual* experience, will do you any good, I shall be glad of it.

Remember, I am praying for you all the

time, that beyond and above all other considerations, you may somehow find ample ability to live a pure, sinless life; and that your solemn journey toward a higher, holier plane, may culminate in Everlasting Peace!

Yours affectionately,

O. C. HAMPTON.

Henry C. Blinn to the Young.

Accepting the kind offer of "THE SHAKER," we have joined company with those who are interested in the "Juvenile Department." Kindly thank you, dear Editor, for bearing us in remembrance. We find our spirit closely conjoined to yours, in the hope that our little paper may be a home educator; hence the necessity of a department for the young, one where the children and youth will be as well represented as are the theologians in other sections of the paper.

A thorough understanding of the elementary principles, is the securing of a good foundation upon which to build a permanent superstructure. While our superiors are earnestly contending for the faith and devotedly advocating their religious views, we may be as acceptably engaged on the subject of good behavior and moral deportment.

We should not only be interested in these for our own especial benefit, but at the same time for the blessing it confers upon others. "Suffer little children to come unto me," is the voice of parental care. The spirit of this should indelibly form its impression upon the mind. Good children. Virtuous youth. With what satisfaction we are led to express these titles of affectionate regard. We are influenced to this, in part, from the manifestation of the good spirit that dwells with you at the present time, and also, from the anxious hope of what you may be in more mature years.

Now, the question arises, whose names shall we write under the above titles? Shall it be the boy or girl who does not use vulgar or improper language? Shall we write the names of those who "never told a lie," or of those who have never taken anything from father, mother, brother or sister, without their consent? Poor children! we fear the names would be few, indeed, if you submitted to this examination. What shall we do?

Well, all my young friends may consider themselves as the ones addressed. Not only those who have been called good and virtuous, but we will also include that class who may not have earned a public expression of this title. The "best boy" or girl may have done wrong, a few times, while the "worst boy" or girl have no doubt been credited with one or more kind and generous acts. A close self-examination into the motives which influenced you to do, or not to do, can be the only test of your goodness.

Do as well as you have learned, and you will find many willing friends to assist you. When we say that it is easier to be good, than it is to be wicked; that it is easier to tell the truth, than to tell a falsehood; that it requires no greater effort to speak a kind word, than it does to speak an unkind word, we simply tell you what experience has taught many who have gone before you. Try it. Be kind to

the aged, and be respectful to all. Always speak the truth! No matter what you may have done! Never conceal it under false stories. Speak the truth! One misrepresentation will lead the way to another, and every false word carries you farther and farther from a correct statement, and you are less able to acknowledge the truth by an honest confession. By all means, speak the truth! In connection with the above, we find this, generally, to be the case. Those who tell falsehoods will steal! If you would sustain a good character, never take that which does not belong to you. If you wish to possess it, ask for it. If your request is not granted, you may be disappointed, but if you have any respect for yourself, or love for your friends, do not steal! False and wicked stories will grow from it, which may not only injure you for the society of the good, but may at the same time bring hours of sorrow to those who have taken a deep interest in your welfare. If you have ever told that which is untrue, honestly confess it before your father or mother, or before those who are acting as your guardians. If you have ever taken that which did not belong to you, return it to the owner, if possible, and then make an honest confession of it, and promise never to do so again. Be very careful of your words and actions, lest you acquire these bad habits and lose the honor of a good name. Beware, young friends, of the first temptations to do wrong. They may lead to a ruinous practice.

H. C. B.

AGRICULTURAL.

By some, it is thought, a few columns of our paper can be profitably devoted to Agriculture, Horticulture, Mechanics, etc., though we are not among the number, we open to those who are anxious, and ask future writers to send only good, practical hints in the fewest possible words.

Stirring the Soil Essential to Plant Growth.

The season of preparing soils for the growth of plants, and putting the seed into the ground being passed, the prospective crop must now depend not merely on the season (though a good season is essential to a good crop), but largely on the cultivation of the plants.

When a boy we worked in the garden, and nine summers of our minority were devoted to the culture, principally of culinary vegetables, medicinal plants, and roots; grape vines, and the seeds of culinary vegetables! Our leader was a reader and admirer of William Cobbett (the English gardener, farmer, lawyer, author and statesman), and we were constantly taught to betrying Cobbett's plans of gardening, as well as to devise originals to excell Cobbett if possible; and, sometimes we did excell him; and sometimes we found; by experience, that we were ignoramuses, relative to the economy of plant growth. But we succeeded in learning how to raise *some* plants, to say the least of it, to excellence, if not perfection; among these, we will name cabbages, onions, cucumbers and many others.

Brigham Young makes it a first lesson in Mormon religion when the Believer has migrated to Utah, to learn to raise a cabbage. The lesson is a good one, and we will give our

version of it. Premising, that all plants derive most of their nourishment from the atmosphere, until they begin to perfect their seeds, then they draw from the soil. But to our lesson: How to raise a cabbage and an onion.

First, The plants should be sown in a bed of fine, rich loam; after coming up, thinned to at least one inch apart; second, before transplanting, which should not be done until the plants are six inches high, and stocky, water the plants until the soil is quite wet; select a moist atmosphere to remove the plants in; having, in all cases freshly and deeply stirred the soil with plough or spade, take up the plants with a trowel or shingle, lifting them carefully with as much earth as possible clinging to their rootlets; dig a hole with the tool, much larger than the root is to occupy and set in the plant, filling around the root with fine fresh earth; press lightly around the roots; after a few days' standing, hoe the ground about the plants; if the weather is very dry, every morning, when the dew is on the plant, as the roots drink in aerial nourishment as well as the broad leaves.

We have known the finest cabbages raised in this way, even in very dry seasons, when cabbages not thus treated, but hoed only three or four times during the season, made no heads at all! Never hoe cabbages, in very hot and dry weather, after the dew is gone!

Dig around a cabbage deeply; but never stir deeply the soil about an onion; simply scrape the surface of the soil, and keep clean of weeds. Of course, if you are no novice, you will never sow onions on coarse, hard, lumpy, wet soil; nor on any soil which is not very rich; as well plant beans in lake Erie!

The very frequent stirring of the soil is also essential to raising good vines, as cucumbers and melons; and the best crops are raised on a heavily manured sod, inverted just before planting, and thoroughly pulverized with the harrow.

As the seed of plants draws most of its nutriment from the soil, good, full, plump seeds cannot be grown without strong soil, or much manure; thrifty plants may be produced, but not good seed!

The gist of this lesson is, first, that *soils*, like the *leaves* of *plants*, drink in plant nutrition from the atmosphere, if stirred frequently and kept loose and friable; second, that the mouths of the rootlets drink up this nourishment from the atmosphere under these circumstances, as the leaves do the dews.

Beans.—Never hoe them when the dew or rain is upon them nor when the soil is wet; *it burns them like a fire.* Stir the soil often when the soil and plants are dry. A field of beans last summer planted on poor soil without manure, had no hoeing, excepting one row; the crop was small, but double on the hoed row, than on either side. What was the cause?

Somebody ought to tell us this in coming numbers of the paper; and, dear Editor, they should tell us too, that each and all kinds of manure are not equally well adapted to each and all kinds of plants; they should tell us, that, while horse manure, and the droppings of fowls are good for corn and cucumbers,

they are not so good for Asparagus, as the manure from horned cattle, and why.

There is much dear Editor that "THE SHAKER" might teach on agriculture, and agricultural chemistry, the adaptation of soils and manures to plants; the preparation of soils for plants; the management of manures. This article though it breaks the ground in the Agricultural field of "THE SHAKER" is not written as a *model*, but to open the field for better and more work.

G. B. A., Mt. L.

Agriculture.

The important and exhaustless subject of agriculture necessarily has large claims on our attention. Though one man may not exactly follow the plans of another, to achieve success as the conditions are rarely alike. A slight difference in climate, soil, markets, etc., determine to a certain extent our varied modes of operations. And perhaps, more than all, the knowledge, the executive ability, and means, wanting to secure the desired end.

Therefore, may we not with profit make suggestions and experiments, and give practical results, and thus add to the store already acquired and stimulate farther inquiry? Since "he who makes two spears of grass grow where only one grew before is a public benefactor;" let us all strive to that end and profit by the best experience and bring to our aid a ready and willing ally—Science.

Suppose we discuss the question of large farms and careless culture versus small farms and high cultivation? Let us contrast "Farmer Slack with Farmer Thrift." An interchange of thought and experience will be of great benefit to the agricultural interests.

The law of gravitation confirms the all pervading declaration, that as mortals our duty is upon the earth to which we are wonderfully adapted; though the fountains whence we draw our spirit is from above. And besides the command, not in the Bible alone, but in that other and more audible scripture, the objective and silent teachings legibly written on every living thing, to "multiply and replenish and subdue the earth" into usefulness and beauty. Then let us study the most feasible and effectual means to "multiply" vegetation and "replenish" the worn-out earth with renewed vigor and "subdue" its spontaneous productions to comfort, convenience and use.

Since we take our domestic animals from their native climate to serve us in a forced artificial mode of living, should it not become our duty to provide for *their* comfort as well as *our* interest and profit?

A reply to a few leading questions may interest and benefit all.

No one objects to the fair exchange of knowledge. "I willingly exchange my ignorance for knowledge."

I trust that at least one well filled column will be devoted to this subject of primary and vital importance.

May we have the pleasure of hearing from all, from Maine to Kentucky.

E. MYRICK.

It is expected F. W. Evans will leave this country for London, on the 1st proximo. His tour will be of a strictly evangelical nature. He will be accompanied by J. M. Peebles.

ERRATA.—In June number, first page, third column, eighth line omit the word "*not*" to get the author's meaning. Also, in the same column, read "*dog-rose*" for primrose. It is needless to say, these were not the mistakes of "F. W. E."

We furnish THE SHAKER at something less than cost. All subscriptions, received during 1871, will date from January of present year.

Particular attention is called to the "Declaration and Warning" issued by Ministry of Mount Lebanon.

When we pray "Thy kingdom come, thy will be done on earth," do we realize whether there is a distinction or not, between *our* lives and those we believe are living in heaven? Are we sincere in our prayer? *

THE SHAKER.

MONTHLY JOURNAL,

DEVOTED TO THE EXPOSITION OF RELIGION,
ACCORDING TO SHAKER THEOLOGY.

FIFTY CENTS, PER ANNUM, IN ADVANCE.

G. A. LOMAS, Resident Editor, Shakers, Albany Co.,
N. Y.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by, and under the direction of the Mt. Lebanon Bishopric.

VOL. I.

SHAKERS, ALBANY CO., N. Y., AUGUST, 1871.

No. 8.

Christian Success.

Christ's mission to the world was the salvation of souls—to save souls from the transgression of God's laws, and consequently from the punishment of sin. The mission is a success. Whoever looks to Christianity for salvation from the punishment of sin, while living in sin, mistakes the mission of the Christ spirit, and is doomed either to a change of opinion and life, or to the sorest disappointment.—Whoso commits sin, does not experience Christian success. We believe Christ to have appeared, just as we firmly believe in the existence of gold; but until we experience the value of gold, by real possession and the benefits of its exchange, of how much worth is our belief? Until we experience the salvation from the commission of sin, which Christ's mission promised, of what avail is Christianity to us? "He shall save his people from their sins," by teaching a life that is free from sin. Christ teaches freedom from war—a Christian peace. *Christians never did, never can fight.* Christians are peacemakers, and realize that there never was a Christian cause worth fighting for with weapons that kill the body or hurt the soul! *This Christianity will exclude the majority of professing Christians.* Christ taught a virgin life, pure and chaste as the angels. Jesus practiced virginity; so did his immediate disciples; so practice all who attain to a Christian success. Paul lived like the author of Christianity, but permitted a license to the heathen that finds no sanction in the life and teachings of Christ; whoso indulges in any practice of life, heathen to Christianity, can lay no claim to Christian success.

The Christ spirit organized the most beautiful church-pattern among the primitive Christians. To this, genuine Christians gathered, gave up their selfish individualities, and laid down at the apostles' feet their wealth and their poverty, their burdens and their indifferences, and with these the apostles built up a successful Christian Church. The wealthy became less wealthy in worldly goods; the poor were elevated by the condescension of the rich; all enjoyed a comfortable equality

as *brethren and sisters*. Whoso would attach to this church any mutual or social relations, not comprehended by the terms *brethren and sisters in Christ*, aims at the prostitution of the true church into a community of ill-fame.

We find human nature, undisciplined by the Christ spirit, opposed to the demands of Christianity. However loud its professions of love for Christ, it prefers, that spirit would not press too closely the subject of self-denial. Under the Christian name it prefers to live worse than the Jews, and whoever would restrict it is made the object of persecution and crucifixion.

It wants, and will have, the pleasures of the flesh, of private property and war, unless converted to the Christ life. It marries and then transcends, to beastly extent, the boundaries of Jewish discipline, screening itself behind the name of Christ from the mortifying penances and purifications that Jewish laws demanded. Christ was the end of the law of generation and of the "unfruitful works of darkness;" and who would achieve success in a Christian life must discontinue these, seeking an excuse and refuge in Christ! "If this is Christianity," cries the majority of professing Christians, "then we prefer not to be Christians." Regardless of their preferences, the truth stands *alto relievo*, and will not down at the bidding of popular desires. Refusing the discipline of the law, all cut themselves off from the enjoyment of its advantages; and by practicing that which the life of Christ will not sanction, but condemns, such cannot have the gospel, nor attain to a genuine Christian profession. "The Shakers," says a noted writer, "have certainly struck at the root of all evil; but, in our opinion, *they have struck a little too deeply.*"

The Shakers, we say, experience genuine Christian success, when obedient to the voice of their principles, and this demands our striking at the root of evil very much deeper than our contemporaries have; yet none too deeply to experience salvation from the ills our contemporaries suffer. We know what it is to experience Christian success—salvation from sin. Our success has not been in the congregation of vast numbers;

never will be; at least we do not look for this. There has been, as may occur again and again, a falling away from the purity of our principles, which inevitably degrades the individualities so falling—as "the stars of heaven falling to earth;" but this in no manner affects our Christian success. Our numbers are not so large, as in periods that are past; we fearlessly admit this fact; but our principles are firmer than ever, in our faithful hearts, and in the estimation of the truly religious minds of the day. We mean to maintain these principles inviolate, while living in happy anticipation of the approach of a blessed season, when mankind will become convinced of the need of Christian success, and gather to the principles that alone can satisfy the demand. "For the love of the primitive Christians," says one who is not far from the kingdom of heaven, "we need not expect to find in the churches of Brooklyn nor in surrounding cities; but in a community life, where so much self-denial is in exercise, that but few individuals will be willing to submit to its demands." *

Christian Communism,

Is nothing more nor less than "the Kingdom of Heaven," of which so much has been prophesied. And that kingdom is described by the simile of a net, which fishermen had cast into the sea, and drawn, filled with (not all good fish that would answer the expectation of the fishermen, but) a promiscuous multitude of such as the sea contains. Well trained, experienced fishermen know where to go, and in what waters to ply their vocation, to secure the greatest proportion of the fish they want, and the fewest and least dangerous of those which are of no profit. And as often as the net is cast, follows the selecting, separating process, which returns back into the sea the not-wanted, undesirable result of the haul.

The best of fish are unfit for use until death has occurred, and a cleansing process has been passed through, after which, their former life in the ocean is an impossibility; they are on land, and landmen appropriate and use them up. They at least will never again multiply, nor replenish the waste waters of the great sea, in which they had their origin, and where in they experienced their former life.

Signs of life in the fish, upon a supper table, would be no more horrible and disgusting to the invited guests, than are manifestations of

generative life in young, or old men and women in a *Christian Community*. Whilst, "blessed are the pure in heart who *therein* see God."

Much as the more progressed minds of the world desire community life, having failed to actualize it in seventy-six attempts during the last fifty years (see Noyes), there is "no form or comeliness in a *Christian Community* that they should desire it." It excludes and takes the life of the natural, procreative man and woman, which they find in "the waters, or sea, where the whore sitteth, and which are peoples, and multitudes, and nations and tongues,"—all the human inhabitants of this earth being by the Spirit included under one gigantic figure.

There is latent in the soul of every man and woman a spiritual or *angel* man or woman. Like Paul, the whole race, as a race, have been pressing on, "if by any means they might attain to the Resurrection" from the "dead sea" of generation; and ever and anon this spiritual yearning has cropped out a Reformer, a Philosopher, a Prophet or Prophetess, with their dream of a "good time coming" in the distant future, their felicitous Arcadia, or unattainable Utopia, or their vision of a Millenium; indistinct and undefined glimpses of a spiritual state and life on this earth—the Resurrection Order as an answer to the God-inspired prayer of "Thy kingdom come," wherein their daily bread and water would "be sure," without the daily drudgery and degradation to which the great mass of humanity are subject, and only to be escaped by self-denial in the new life to be attained in "Christian Communities," as schools, which are educating immortal souls for a life that is eternal. F. W. EVANS.

Labor is Worship.

PART FIRST.

It is supposed by many who seem to be superficial readers of the New Testament, that the founders of the Order introduced hand labor as something new into the Christian Church as a principle of duty for all.

Others believe that we carry out rigidly for worldly gain, members being subjects of toil and leaders standing exempt. We will endeavor to show that in diligence we strictly follow the example of Jesus, the Apostles and the Primitive Church, who established the principle, that work is Christian worship.

The argument is to be scriptural and nothing more.

The Parents of Jesus were laboring Jews.

When he was entering the field of labor as an inspired teacher, the inquiry was raised by those who heard him, "Is not this the carpenter's son?" &c.

Jesus required by law to learn a trade.

Under the statute of Moses, tradition says, every father rich, or poor, was required to see that his sons learned a trade. After the affair with the doctors at the temple, "He came to Nazareth and was subject to his parents," till thirty years of age; in which time Joseph evidently instructed Jesus in his own occupation, for when he began to preach they inquired, "Is not this the carpenter?" &c.

The habitation of Jesus.

The day after John baptized him, he was passing, and the Baptist exclaimed: "Behold the Lamb of God!" &c. Again, the next day he stood with two of his disciples, and calling their attention to him, uttered the same sentiment, and the two followed him. He turned and asked "What seek ye?" They asked, "Where dwellest thou?" He answered, "Come and see." They obeyed and followed him and abode with him that day.

Others were invited to his dwelling, who became his disciples. Here evidently Nicodemus came to him by night. Now, by what means was this simple home supplied with its daily needs? This was the starting of the first Christian community; the outgrowth from it was the calling of the twelve, the gathering at Pentecost, the Church at Jerusalem and those among the Gentiles.

So the latter Church started under Mother Ann. A powerful inspiration attracted deeply religious inquirers to her; the outgrowths from this are the present Churches in America.

The Disciples when called were working men.

Their industries were fishing, gathering taxes and other labors. A Church that is to live by its own industry should have such pioneers to start with. For the scriptures show positively that this requirement was laid upon all the Christian ministers, even upon Paul, who was brought up at the feet of Gamaliel the most learned of the Apostles. The first American believers in this Order were out of just such society.

All ordained Apostles required to labor for their daily bread.

After the crucifixion, Jesus appeared to them at the sea of Galilee while toiling at their nets.

After they had advanced far into their ministry, Paul declared, "God hath set forth us the Apostles (he excepts none) a spectacle to the world, angels and men. Even to this present hour we hunger, thirst, have no certain dwelling place, and *labor, working with our hands,*" &c.

He does not say that they chose this condition, nor that poverty drove them to it, but that God (through Jesus) laid it upon them, that as a pattern, they might be set forth a spectacle to be looked upon by the heavenly orders, the Church and the world. The same life of honest toil was exacted of all ministers, elders and people in gathering and starting the Church of Christ's Second Appearing, Mother Ann setting the example, living up to her own motto at all times—"hands to work and hearts to God."

They required the same of their Churches.

Paul held it as a principle and proved it by his works, that he who opposed honest labor was an enemy to the Christian faith. He says, "When we were among you, we commanded if any would not work neither should he eat. Neither did we eat any man's bread for nought, but wrought with labor and travail night and day that we might not be chargeable to any of you: not because we had not power, *but to make ourselves an example to you to follow us.*"

How could Paul preach down indolence and ease to others, if he refused to labor himself? They had affectionate brethren and sisters, quite wealthy, which they could lean upon and could receive donations for support, but they prized a Christ-like example above all this. Like their Master they never required of others what they were unwilling to do themselves. Notice the reproof of Jesus to the Jewish Priesthood against shirking the duties of life they well understood. He said: "The Scribes and Pharisees sit in Moses' seat; they bind heavy burdens upon men's shoulders, grievous to be borne, which they will not move themselves with one of their fingers." Paul and the twelve had seen and heard this. Now would Jesus cry out against an evil which he practiced himself? From the time that this Church was established our leaders have taught members to follow them as they followed the leaders of both dispensations of the gospel, in honest labor.

Hand labor introduced into the Gentile Churches.

When Paul came to Corinth he was impressed to tarry there, sow the seed of faith and reap a harvest of souls. It was not his first business to seek out some place of ease in some metropolitan hotel, but true to his faith he sought some humble workshop where he could go to work with his hands. "When Paul came to Corinth he found a certain Jew named Aquila, with his wife Priscilla, and he came to them; and because *he was of the same craft*, he abode with them and worked, for by occupation they were tent makers."

Paul had now entered his field of labor right, and could pray for others; he toiled on through the week, "and reasoned in the Synagogue every Sabbath day."

"Being in the way, the Lord blessed him and delivered him from persecution. He converted Crispus, the chief ruler of the Synagogue, with all his house, and many of the Corinthians hearing, believed." All came out true, "For he continued there a year and six months."

By following strictly the example of Jesus, Paul was clothed with great power to control and admonish his followers. He found they were wealthy and worldly, sunk deeply in the sins of the Gentiles, and he walked among them with great self-denial, charity and circumspection. When his labors in the spirit became so extended that his own hands failed to supply his wants he said: "When I was with you and wanted, I was chargeable to no man, for that which was lacking the brethren from Macedonia supplied."

Thus in times of need Ministers of Christ divided the proceeds of their labor with each other.

The first Believers in Shaker faith provided a home to which others gathered: they preached to them the gospel, and united with them in toil and labor, and imparted to them their substance.

Gentile Churches follow the example of the Church at Jerusalem in hand labor.

When the Apostles established the Church at Jerusalem, they followed strictly the teachings and example of Jesus, that when the gos-

pel spread among the Gentiles, they could present to them his true life and doctrines. In exhorting the Thessalonians to a strict Christian course, Paul says: "Ye remember, brethren, our travail; we would not be chargeable to any of you. Ye become the followers of the Churches, which in Judea are in Christ Jesus." Thus the Apostles appeared among them as Christian teachers, toiling for their daily bread just as they did in the Churches at Jerusalem, and these stood in the very life and testimony of Christ Jesus. It has been so with the Shaker Church from the beginning. When their Missionaries have planted other Churches, the same spirit of honest toil which exists in the Church at New Lebanon has ever been required of all, as an important part of the Christian faith. WM. LEONARD.

Progress.

With old and young, the questions often arise: What constitutes a state of blessedness? What character is the most acceptable to the Great Originator of human souls, and the most conducive to the happiness of sentient beings endowed with intelligence, and possessing the germs of an immortal life?

The Apostle Paul gave many wholesome instructions, some commandments, and some permissions. His mission was to the people; and he strove to meet all classes—the Jew under the law, and those who were without law; to the weak he adapted his teachings, fed them with milk; for they could not digest the strong meat which he gave to those who were more spiritually progressed; his object was to benefit all. Shall we be willing to take our place with the weak, and hide beneath the permissions which the Apostle gave to the Gentile Christians of his day, instead of girding ourselves about with every truth, and making haste in the upward path of progression, though it may take us away from every earthly idol? Progress is stamped upon everything; knowledge is constantly increasing in things pertaining to the earth-life. If we possess an innate power to add to our knowledge in natural science, why should there be a limit to spiritual growth and development? Why is it that so many give tacit assent to the stereotyped proprietor of the pulpit, and unmistakable support to the style of architecture expressed in steeples? to the artistically-stained glass through which to dimly light the Church? indicating the status of those who say, Lord, Lord, but whose soul language is, "Subdue the light; let it not shine too vividly for the weak vision, and let the Word be tempered with scholastic platitude, and fall on us as the snow-flake on the running water-stream, so as not to interrupt our course in securing earthly emoluments and delight;" though, oft, deep tones from each neighboring cemetery are heard, How short lived! how corruptible!

But few minds, comparatively, have been exercised upon the subject of Regeneration versus Perpetuity of the Race. The generative plane, when under the guidance of wisdom, and subject to the highest reason, may be viewed as the rudimental, or natural, having in view its use—replenishing the earth. But, as J. M.

Peebles has said, "There should be a mount of ascension—a spiritual birth to each brain-organ—a heavenly polarity—before physical death." H. W. Beecher says, "It is better to be born right the first time, than to depend upon some spasmodic revival—an occasional wave of spiritual life, for the better regulation of the being, feeble, and often transient, in its descent." And, as the Swedenborgian, Dr. Giles, says, "Try to work through the misty, shadowy veil of the flesh." Malthus, by mathematical and geometrical conclusions, makes out, that "it is impossible for the earth always to contain and afford subsistence to its inhabitants, if they so abnormally continue to increase." And many are brought to look favorably, and even kindly on war, disease, infanticide, etc., as means by which an ungodly race may continue to exist, and find room to come to, and go from the surface of mother earth.

A. J. Davis says "procreation is not compatible with spirituality." From his high, intellectual stand-point, the progressive spirit would become absorbed and incorporated with an element of light and knowledge wherein the animal or procreative life could not exist; and he invites men and women to "come out of their little enclosures of pigs, potatoes, progeny and pence, and take a flight to the mount or summit wherefrom they could behold the harmony and beauty of God's creation, which in a lower altitude can not be seen. The knowledge of this higher life will test the stamina of all applicants for progress. Should this process prevail, the earth will cease to satisfy or supply the spirits thereon. Doubtless, millions of years may roll by, ere this condition will become universal; but, as progressionists, we should approximate thereto; for we are destined to exist in another sphere; therefore, let that sphere be one of superior delights and loves. Let us, from this exalted position, aim for the higher life, where the sphere is more universal, and the element more genial; where we can behold the passing away of the sublunary orb itself, which will cease to exist as a separate body in the planetary system actually passing away; attracted to and by stronger bodies, it will ultimately be absorbed and incorporated into another system, and in a way and manner not understood by the orthodox theologian. Earth shall be no more!"

"Science, by the aid of revelation from the spirit spheres, has opened a more philosophical and peaceable way of disposing of and settling this matter, than the old oft-repeated pitiless story of burning and annihilation; thus exterminating mother earth and her inhabitants."

"The spiritual aspirations, and soul wants of the age, call for a broader, a more liberal view of Heaven; a more expansive and profound idea of intelligences above and around us, and of their mission to the earth sphere." Such are the thoughts of many; and we are happy to announce to them, that there is a heavenly order established on earth—a second Pentecostal Church—where the character of Jesus is not only admired, but imitated. As he was holy, harmless and undefiled, so are they in the Second Christian Church who follow him in the regeneration.

White-robed Angels are again seen on the mountain of purity, and again is heard, in accents of love, "Come up higher." Angelic beings, male and female, sound forth the heavenly invitation from the immortal spheres, "Come all who will: the wine, milk and honey are free. Come and buy unalloyed, pure gold without money and without price."

JANE D. KNIGHT.

Do Good.

This should be the aim of every human being—to make the world better for their having lived. No one can be a reformer unless they first become reformed—made better. Jesus struggled to make life principles effective in himself, rather than to proclaim new theories. He never urged the acceptance of his principles until, by a living illustration, he proved them efficacious. With weighty truths in his possession, he yet was humble; accepting neither the kingly crown, nor the purple robe. Baptized by the power of redemption, drinking deeply at the springs of eternal life, he imparted the same to others. In lonely places he would gather the afflicted—tell them of the heavenly joys of the Divine life. A few honest fishermen heard his teachings, and made their lives conformably to them, gathering others to the beautiful way of the cross. The "few" who laid the foundations of the Shaker Church were equally zealous in disciplining their lives according to their honest convictions of right. Under the most scorching testimony against pride, lust, war, etc., they stood firm. They incurred the hatred and envy of those whom they sought to improve, while giving expressions of the most Christian love—laying down a life of sinful pleasure in behalf of the souls of their neighbors. They were poor, but willingly shared their all with sin-sick souls, wherever met. They were rich in spiritual things, and from their abundance built the structure that is a beacon to the afflicted of all nations, having come out and separated themselves from the works of darkness into the glorious light and life of Christ—they stripped themselves of any base disguise, showed their past deeds, and earnestly began a life of true repentance, leaving off what they confessed as wrong. In struggling for their salvation they used extreme measures to meet their cases. The heads of families would sometimes, under the deepest conviction for their sins, and of their responsibility as parents, call their children around them and impress upon them the necessity of a godly life, not by the relation of mythical stories of fire and brimstone, but, giving expression to their sorrow for their own missteps in life, warn their children to flee from the same condemnation; and with such fervor were these communications made, that the stony hearts of their children melted, and, as the baptized parents baptized their children into the newness of life, society received a force of the proper material for the maintenance of the true gospel of Christ. May the same truths enter the hearts of many natural parents, while we all sing the song, "We Live to do Good."

HARRIET BULLARD.

BIOGRAPHICAL.

As we have received the most authentic records of Jesus from the writings of his daily companions, we would give evidence of Ann Lee's life and character from those who knew her personally, and suffered with her in the promulgation of her unpopular faith. —ED.

Testimony of John Farrington.

In consequence of an extraordinary revival of religion, which took place at New Lebanon in the summer of 1779, and extended through the neighboring towns, I was brought into a deep labor of mind concerning my own salvation. In this revival I diligently attended the meetings, and was much engaged in religious exercises, by which I was greatly awakened to pray earnestly to God for deliverance from sin, and from the nature of evil; but no deliverance could I find.

I closely observed the operations of this revival, but could not find that it wrought any abiding effect upon its subjects. I therefore diligently searched the scriptures, prayed to God, and confessed my sins to Him alone in secret places. But all this produced no abiding comfort, for I found that in all my labors and struggles I could not obtain any victory over sin, nor could I see any among the subjects of the revival that appeared in any better situation, as to religion, than myself. Notwithstanding all my experience in the illuminations of the Divine spirit, and all the flattering encouragements of many old professors, who earnestly endeavored to persuade me that I was a Christian, and an heir of salvation, my feelings were not satisfied. I felt myself unworthy of the name of a Christian, and had no confidence in making a public profession of religion, unless I could live according to my profession; and therefore determined not to assume the name of Christ till I could depart from iniquity, nor call myself a Christian without being convinced that I was such in reality.

In the spring of the year 1780, I received intelligence of a singular sect of Christians who had come from England, and lived near Albany, and who attracted much attention on account of the singularity of their religion, and the remarkable power and operations which attended it. This intelligence made me very anxious to see the people for my own satisfaction, feeling myself fully prepared by my late experience and my knowledge of the scriptures, to receive an understanding, and to judge of the virtue and efficacy of their religion. In agreement with my parents I went to see them (being then in the 20th year of my age), and was among the first in this country who visited these remarkable strangers. I found them indeed a very singular people, and after critical inquiry and observation, I had sufficient evidence to satisfy me that they possessed the power of God beyond any other people I had ever seen. Instead of asking me to tell my religious experience, and inviting me to join the Church, as my former teachers had done, Mother Ann Lee, the leader of this little community, taught me the necessity of confessing my sins in the presence of God's witnesses, and showed me the propriety of bringing my deeds to the light, and of being joined to the Lord in one spirit. I saw and acknowledged

this to be right. I tarried several days, and saw with much admiration the wonderful displays of Divine power among these people.

When I was about to take my leave of them, to return home, Mother Ann told me I might confess my sins if I desired, before I returned home. I said I believed it to be right to confess my sins, but I had thought to return home and labor for a deeper sense of sin, and try to mend my life a little. Mother replied, "That is very good, but you can gain a deeper sense of sin after you have confessed them than before, and be better able to mend your life." Being fully convinced by what I had heard and seen that this was the real requirement of God, I undertook it, and made as honest a confession as I was able at that time. Afterward, Mother said, "You have done well so far, but you have not confessed all." She then told me of a number of secret sins that I had committed, which I had not recollected, and which I well knew was before unknown to any living mortal but myself: and I was fully convinced that she could not have known these things but by the revelation of God. I therefore felt able to return home and say, as the woman of Samaria did of Jesus Christ, *I have seen a woman who was able to tell me all that I ever did in my life.*

Here I received that holy unction from Christ, through Mother Ann, that fully enabled me to cease from sin. Here I found boldness and confidence before God and all men, and felt my adoption into the family of Christ, and among the sons of God. Here I found an entrance into the pure and peaceable Kingdom of Christ, and felt my soul united to the invisible, heavenly host, and filled with the quickening power of God, which gave me strength to resist all evil, and to keep every sinful propensity in subjection to the law of Christ. And I felt a full assurance that by continuing in obedience to the testimony I had then embraced, I should gain a complete dominion over the powers of darkness, and reign triumphant with Christ in purity and holiness. In this I have not been deceived, for I have found my faith fully verified. Indeed, it is impossible it should be otherwise, for the testimony that I received, and with which I united, was like a two-edged sword against all ungodliness and every appearance of evil; therefore all who are obedient to it must certainly be saved from all ungodliness. This grace I have obtained, and this power I have received, through the special ministration of Mother Ann Lee, whose piercing testimony awakened the inmost feelings of my soul, and roused the sleeping faculties of my mind, which had long been bound in nature's darkness.

Thus did my soul receive a special manifestation of the healing power of God, as really as the impotent man at the beautiful gate of the temple received the miraculous cure from Peter and John. I can testify before all men that it was through faith in Mother Ann, whom God raised up and endowed with the spirit of Christ, that I was healed of the infirmities of my spirit; even through Christ manifested in that woman, who was shamefully persecuted, abused and slandered by a lawless and wicked generation, because she zealously maintained

the principles of purity and holiness, and boldly testified, by precept and example, against all the abominations of the wicked.

It must appear evident to every reasonable mind that had she not possessed the spirit and power of Christ she could not have communicated it to others. And had she been laden with iniquity, and fraught with evil and unclean spirits, she could not have purged those things from other souls. The nature of evil is directly opposed to godliness, and if ever subdued it must be done by the spirit and power of goodness, or it never can be done at all. And had not Mother Ann brought forth the genuine fruits of righteousness in her own life and example, she never could have wrought in souls such conviction of sin, and turned so many from the ways of iniquity into the pure paths of peace and righteousness as she has done; and that this was truly the fruit of her labors, many living witnesses can testify from their own personal knowledge and experience.

I was well acquainted with Mother Ann, and had many opportunities with her during her ministration in this country. Being a free man, and feeling a powerful religious attachment to her and the elders with her, I embraced every suitable opportunity to visit them, and to be in their company at the different places where they ministered the gospel. I often visited them at Watervliet, and was with them in prison at Albany—I was with them at Harvard, Shirley, Woburn, Ashfield, Richmond and Hancock, in Massachusetts, at Enfield in Connecticut, and at New Lebanon. I have seen and heard them in many meetings, and was knowing to their deportment in public and private, and was well acquainted with their manners at home and abroad, and, therefore, feel fully able to give a true statement of their lives and characters. And I feel it justly my duty to contradict the false reports which have been spread abroad by the tongue of slander concerning them: for in all my acquaintance with them, I have ever observed the same uniform example of temperance, chastity, righteousness and every gospel virtue. Their lives and characters were in strict conformity to the doctrine and example of Christ; and they constantly taught the same to others.

Although many malicious and abusive charges have been published abroad in the world, for the purpose of criminating the character of this Society and its first founders, yet all that can be said in the spirit of slander, is unworthy of the credit or attention of any rational person. Those who have little or no acquaintance with the Society, are not qualified to give any correct information concerning it. Many unfaithful members have vainly pretended to hold relation for a season; but their ungodliness has justly brought them under reproof; and instead of reforming, they have thereby taken occasion to indulge themselves in resentment and falsehood, and to deny the faith which they had once embraced, and become as traitors to those who honestly maintain the cross of Christ. Such apostates have often palmed upon the Society and its leaders the crimes which they themselves had committed, while pretending to hold relation with us.

I can truly testify, from my own personal

acquaintance, that the character and example of Mother and the elders were altogether the reverse of any excess, and that they invariably taught the same sobriety and temperance to others. I have been a witness of many instances in which Mother admonished intemperance in those whom she taught; but in no way did she do it more effectually than by the godly example which she continually displayed, during the whole of her life, among us. Ever faithful in good works, she often deprived herself of comforts, that she might be able to comfort others. She spared not her life in promoting the cause of God, in strengthening the feeble, comforting the afflicted, reproving the careless, correcting disorders, purging out sin, and zealously striving, at all times, to build up righteousness and peace in all who embraced her testimony.

I once was young but now I am old, and through my life have been an attentive observer of the ways and actions of men, but I have never seen the persecutor prosper, nor the vile slanderer rise to honor. When the gospel first opened in New Lebanon, the little despised flock who first embraced it, were mostly people of small property, and in low circumstances; many among us were indeed very poor; and all of us, like the rest of mankind, were bound in sin and iniquity, possessing our full share of all the evil propensities of a fallen nature, and sunk in slothfulness, filthiness, intemperance and a multitude of other evil habits. These were our inward enemies with which we had to contend; while without we had the prejudices, jealousies, slanders and persecutions of an unbelieving world to encounter, who spared no pains in trying to impede the work of God among us, and discourage us in our undertaking, crying out, *delusion! fanaticism! witchcraft! the work of the devil!*

But what has been the result? I bless the God of Heaven that I have lived to see the fulfillment of those blessed promises, given us by the faithful messengers of truth, who first administered the gospel to us, "That if we would yield a faithful obedience to the law of Christ, now made manifest, we should be blessed in our outgoings and incomings—in our basket and in our store; and above all that we should enjoy the blessings of peace and salvation, which Christ had promised to the faithful." As the fruits of their precepts and examples of industry, neatness, prudence, temperance and godliness, I have seen a Society of people spring up, and grow and increase in order, beauty and harmony, till it is, in my view, the glory of the earth—a city of refuge—a shining light and a tree of life to the nations.

On the other hand, I have seen the false accuser, the vile slanderer and proud persecutor, who gladly would have trampled under foot the meek and lowly followers of Christ, either left to become a shame and a reproach to civil society, outcasts among men and vagabonds in the earth; or if their rank and standing in society has preserved them from these disgraces, they have not escaped the stains of dishonor, nor the stings of a guilty conscience. Numbers have lingered out their days under evident guilt and condemnation, and left this

mortal stage with "a fearful looking," knowing that the day of reckoning must come. What became of those proud and malicious persecutors who vainly strove against the work of God in New Lebanon and its vicinity, in the early days of our faith? Behold, they were scattered to the four winds! But few remained in this town as the sad relics of a dishonored gang—a once haughty, riotous, cruel and unfeeling band of intolerant persecutors. Many of them were swept from the earth by untimely deaths and retributive judgments, till nothing but an empty name is left to their forlorn remembrance. They have received the reward of their doings, and shared the fate of persecutors in every age of the world. Hence it is a point of wisdom for all who know not this gospel to beware how they treat it; for whether they believe it or not, it is a serious reality, that the God of Heaven has laid the foundation; Christ has set up a kingdom on earth which shall never have an end. And those who bless this work will be blessed, and those who curse it will be cursed.

Knowing and feeling a sense of these things, and standing in the fear of God, I solemnly warn all to be careful that they *touch not the Lord's anointed, and do his people no harm.* Remember the counsel of Gamaliel to the Jewish high priest and his council: "Refrain from these men and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." JOHN FARRINGTON.

Branches or Root?

A short time since, in a religious and scientific magazine, we observed this or a similar expression: "Have we not been at work on branches, and neglected to strike the axe at the root of evil?" Surely this imputation cannot be laid to the little "Shaker," which has dealt such vigorous and persistent blows at the very root of all existing evils.

One benevolent-hearted class of people hack away most industriously at the giant sin of intemperance, but with little headway, for when they verily believed it dead, life from the root and trunk sends forth more branches, and in another form the work must be repeated again and again. And so of every evil: all have their mortal enemies in humanity who nobly work at their destruction, but still the tree of evil holds its head aloft, and seems not likely to succumb.

When Jesus commenced his mission, he said, *now* is the axe laid at the root of the tree. The *now* seems to be the remarkable word in the expression, and to inaugurate a new mode of attack. The prunings and trimmings were to be exchanged for a work more effectual.

If the farmer would rid himself of an obnoxious tree, he puts his energies at the destruction of the root and trunk, by cutting it down at once, not by cutting off any prominent limbs or branches, however much they may have seeded his garden or otherwise annoyed him.

The Apostle said, "from whence come wars and fightings? come they not hence of your lusts which war in your members?" Then to rid the earth of wars, and all the consequent

evils, the most effectual way would be to destroy the selfish and sensual principle in each human being which "craves that it may consume upon its lusts."

Christ commenced on the new plan, ignoring marriage, private property, rank and title, war and retaliation; and declared that the tree that bore the evil fruit was to be hewn down and cast into the fire—the fire of truth and self-denial. Fire is a purifier as well as a destroyer. "Who can dwell with devouring flames," etc.? "He that hath clean hands and a pure heart."

ELIZABETH H. WEBSTER.

To the Afflicted.

Child of adversity! we who are saved from the miseries and uncertainties of the outer life, would speak to you words of hope; would say to you, "Fear not the rough surge which bears your frail bark along the dark waters of sorrow! Every stormy tide, and every sterile path over which you journey has some fertile margins on which may grow a few plants of virtue. There is some good in every heart, and that good the angels will never forsake. Look for it, cherish it, and in its measure it will be like the arm of God to sustain you. Friends may depart to join the invisible host; you are not bereft; they still guard you. Loved ones may turn traitors, yet blessed is the heart that can say in the spirit of true forgiveness, 'They were not always false; it is human to err. I am not perfect.'"

The soul that thus receives sorrow is not blighted, but chastened; its tears are drawn from the pool of humility, whose waters are purifying; and that soul will not waste the dawn of the day in recalling the night-dream of grief; but it will awake to hope and energy. Its wounds will be healed, and beauties will appear instead of scars.

Thus God helps those who help themselves. The sorrowing are not forgotten; their afflictions are known, their prayers are heard, and relief is sent most directly through their *own* co-operation with the ministering powers. It is never too late for effort. The change that we call death, which is certain to every human being, will afford opportunity to finish whatever may be left undone here, or to turn into a new course. However winding may be the stream of adversity, it has its source in *sin*; and sin is only abolished by *self-denial*. Sin is the element of Babylon, and the voice of the spirit is constantly calling to all suffering hearts that are seeking truth, "Come out of her, my people, that ye be not contaminated with her wickedness, and that ye receive not of her punishments!" and your days of bitterness will end in bliss, for there is no adversity in Heaven. H. R. AGNEW.

"Those who fix their eyes on the sermon on the Mount, or rather on the naked propositions it contains, and disregard Christ's *life*, his *cross* and his resurrection, commit the same mistake in studying Christianity, that the student of Socratic philosophy would commit if he studied only the dramatic story of his death. Both Socrates and Christ uttered remarkable thoughts and lived remarkable lives. But Socrates holds his place in history by his thoughts and not by his life; Christ, *by his life*, rather than by his thoughts."—*Ecce Homo*.

Future Existence and Eternal Happiness.

As mankind in this life have a real existence without enjoying perfect happiness, so, in the future world, man will find himself in the same condition. Future existence, therefore, does not imply future happiness; this is attained by a certain process, and man, being a free agent, is left to determine for himself how long he will put off that process which leads to eternal life and happiness. Man's present and future, then, is dependent on his own agency; but this future existence is the feat of God. Dunlavy observes, that "*God's decrees* are to be known by His works of creation and providence." When God purposed or decreed to create animated beings, such as inhabit our globe, he also decreed that they should all require sustenance for bodily support, and formed every one of them with appetites and a digestive apparatus.

After thus decreeing and thus forming them, if he had left them all without food adapted to their appetites and digestive organs—without anything to sustain their lives—and so left them to linger and perish with hunger, would any intelligent being fail to see that such a being was either malignant or impotent and shortsighted? On the contrary, when we see that ample provision is made for food, and all the means of subsistence for the thousands of varied wants and appetites, all exactly adapted to each and every species of being, we see not only infinite wisdom, but a boundless munificence displayed; and thus nature teaches us that God is infinitely wise and good. Does she teach us truth? Shall we rely on her testimony?

Among the vast variety of these creatures there is one species called man, of which there are more than a billion of individuals now on the globe. These all have the common wants of other animals with regard to food, and possess in common with them an appetite and digestive organs, and, like the rest, the Creator has made ample provision, adapted to all their bodily wants of food, clothing and shelter. But this species of being have also *intelligent spirits*, which have their peculiar wants, among which is an intense desire for future and immortal existence. Yet, notwithstanding this, some of this species say that the Creator has made no provision to satisfy this craving appetite of the intelligent spirit, but that every individual of the race is doomed to perish and become extinct, because no means exist to supply this life-long innate cravings of the soul. Nature contradicts the ungenerous charge against this, a munificent Creator, and testifies that there exists a provision for this want as well as others, because God the great Author of nature cannot be inconsistent, providing for all minor wants, even those of insects, and neglecting any provision for the most important of all. Revelation harmonizes with nature and declares that the God and Father of all, who provides for "sparrows," will surely, therefore, provide for the spiritual, as well as the physical, wants of his rational creatures.

But in the case of our temporal wants, God does not cook our food, make our garments, nor build our houses, but furnishes us with the

material and the faculties to do it ourselves—"reaching," as one says, "these necessities to us through our own hands." This makes labor and toil a necessity in providing for our bodily wants; so with the wants of our spiritual nature, God furnishes the knowledge and necessary means, but requires us to "work out our salvation." "*Seek and ye shall find.*" "*Ask, ye shall receive.*" Strive [*agonisthe*] agonize, exert every nerve that ye may enter into life. Thus it is made quite as necessary that we should exert our own faculties to gain spiritual sustenance and life, as it is to labor for our temporal wants. It may be observed here that the word *life* is often used in scripture in contrast, not with *extinction*, but with *distinction* and want; the same as was used by the Romans, "*Dum vivimus vivamus*"—While we live, let us live; that is, let us *enjoy* ourselves. Thus it is said to those who had improved their talents—"Enter into the joy of thy Lord"—into the enjoyment of his glorious and heavenly life. "Narrow is the way that leadeth to life"—to true enjoyment—"and few there be that find it" in this state of existence. Yet it exists and can be found—is found—and those few who have it proclaim, "Ho! every one that thirsteth, come! come, for all things are ready!"

RICHARD W. PELHAM.

Regeneration.

Progress, as applied to man, is a movement from a lower to a higher, from a bad to a better condition.

As to the manner or means by which progress is effected, there is perhaps some difference of opinion. One class of persons, for instance, supposes that in order to progress to a higher and better condition, it is necessary to kill and utterly annihilate certain inherent qualities, passions and powers of the human mind and body, so that what remains may be pure and good. This presupposes the aforesaid qualities and passions to have been evil, and a necessity for their destruction.

Another class thinks that every faculty of man is eternal; that no part of his nature can be annihilated, only at the risk of destroying his identity, and endangering his future existence in the ratio of such destruction. I belong to this class. I think the progress of man consists, not in accretions from without, but by a process of eternal refinement from within of all that can be refined as it stands; and a transmutation into higher uses of all that *can not* be thus refined: viz., all those fugitive passions and powers, whose uses are apparent only in this rudimental state, and mainly subservient thereto. Among these passions, powers, &c., are anger, the productive principle, acquisitiveness, &c. Let us consider the procreative faculty alone, as from the treatment of this one faculty, with reference to the point at issue, the theory, as applicable to all the others, may easily be inferred. Procreation, a word embodying a sufficient definition, requires for its successful fulfilment certain secretions from the blood, deposited and secreted by the wonderful economy of the physical system. If the laws of this economy had never been violated, how might the whole creation of man have been blest, and universal peace, purity and

personal righteousness might have sweetly smiled over the silent gloom of the fearful past! But by sin, misdirection, ignorance, or whatever name you may call it, the integrity of this physical law of procreation is almost completely lost; most ruthlessly and devilishly violated in this our day, till there is scarcely one in a hundred thousand who is not unnaturally or precociously developed in animal lust; and we are constantly driven to hear the recital of such orgies of social or solitary amateness as often to make us writhe in sickness and horror. This being the case, many in all ages have chosen to renounce all relation in life to this powerful passion, and to live pure celibate lives.

The Shakers of the present day have even adopted the celibate life as the most important tenet of their doctrine, without which, as they believe, their community and their theological system would both fail. The question, then, is: How are we free from the imputation of destroying and crushing out certain faculties and proclivities furnished us by our Creator for beneficial purposes, thereby blaspheming the Great and All-Wise Power which has bestowed them? This question would come with a better grace from those not of our Order, if there was now, or ever had been a time in man's history when the abuse of this faculty did not produce a hundred thousand fold more misery and ruin of soul and body than its total disuse.

We believe that the Evangels of Jesus and Ann were predicated principally upon the terrible fact that the human race were fast nearing the awful maelstrom of irrecoverable ruin, mainly through the instrumentality of sexual abuse, and there was need of an institution into which could enter those who desired an asylum of perfect seclusion and protection from "the lusts of the flesh;" and which would also be a standing rebuke and perpetual testimony against the frightful orgies of crime, carried on through the abuse of the sexual principle.

Now, as before stated, the *pabulum* creating secretions necessary for procreation, if not used in that way, is by no means wasted, but re-absorbed by the blood, and goes to form the very best material for the vitalization of the brain, and consequent evolution of the purest material for thought, and the most transparent medium through which to transmit the highest inspirations from Heaven. In this sublime and heavenly condition we feel drawn out in love towards the whole world, and would gladly propagate them through our faith and living inspirations from the *flesh* into the *spirit*, from the power of lower, baser influences, to the higher and holier!

This, as we understand it, when fully acquiesced in and seconded by those on whom it is brought to bear, is the true regeneration; and when faithfully and understandingly entered upon, with a full determination never to yield the struggle, must inevitably eventuate in "the second birth." And we have learned by long experience that so sure as "he that soweth to the flesh, shall of the flesh reap corruption," so sure will "he that soweth to the spirit reap life everlasting;" yea, and peace beyond all power of human language to express. But this high ground is not to be gained with-

out a struggle. Indeed, to come into and through this regeneration and new birth, and completely rise into this hazy newness of life, everything below it, all former elements, have to be melted with fervent heat, and the whole re-cast in the crucible of deep sorrow and tribulation, until the spiritual transmutation is effected.

This requires days, months, and years, and great wisdom and vigilance are requisite, that collateral agencies be not allowed so far to affect the results as to distort and mutilate the whole character and features of the child of God that is to be! If, for instance, a person holds a constant check upon one mean proclivity, say lust, and yet indulges all the time in the use of spirits, opium, tea, coffee, tobacco, pork, &c., he may possibly attain to a regenerate state *on that one line*; but, alas, what a distorted, swollen, ill-natured child of God he must inevitably come out! Another regenerating process will be necessary to make him presentable, under any circumstances. This is not the worst. Every atom of nervous force he allows to be wasted, in the pleasurable excitements of the aforesaid animal indulgences and intoxications, subtract directly from that un replenishable stamina of body and mind by which he is to effect his final exaltation to a higher plane. Davis, and many other eminent writers, even declare that "opium and tobacco stimulate the sexual propensities, and generate unhealthy desires." Therefore, would any man or woman set out on the solemn journey to eternal peace with God, let him, or her, if they have felt a Divine call from their interior consciousness, and conviction thereto, abandon at once and forever all indulgence of the "flesh with the affections and lusts;" all anger and ill-will against all fellow beings; all use of tobacco, tea, coffee, spirits, opium, etc., and commence immediately the development of regeneration.

When you have made the most earnest and persevering struggles in this new life, and find yourselves overcome in spite of your best efforts, until you are in utter despair, then come, if unwilling to before, to the Shakers; confess every known sin ever committed, yield yourselves in unequivocal obedience to their instruction, and if you are ever after faithful to your convictions, you cannot fail of the mansions of peace, eternal in the heavens, and a crown of everlasting joy and glory, "where the wicked cease from troubling, and the weary are at rest!"

We know this to be true; we have tried it from ten to seventy years, yea, even to eighty years, and it has never failed in a single instance.

The reasons why you will succeed better here than in isolated conditions of the world may be easily understood. For the amount of love, sympathy and affection which you as an individual may be able to bestow, you receive back the love, sympathy and affection, and consequent moral and spiritual strength of hundreds of your dear brethren and sisters, laborers in the same good cause. This advantage is possible in a *Community only*, and this is the reason you will be far more liable to succeed among the Shakers.

O. C. H., Union Village, O.

Unity, the Bond of Peace.

We'll cling to each other in friendship,
In purity, peace, and true love;
We'll imitate Jesus' example,
And live like the angels above.
Jesus said, "Ye must love one another,
By this your discipleship's known;"
So all other tokens are useless,
Where this blessed mark is not shown.

We'll move ever onward and upward,
Away, far away from the earth,
Together seek heavenly treasures
Of eternal substance and worth.
The spirit is calling us loudly,
To work with more earnest desire;
True action is living to purpose,
And draws us to God ever higher.

We'll live—live by love and good actions,
The cross, self-denial and right;
Time is fleeting, earth's joys are transient,
But heaven hath endless delight.
'Tis only the faithful are crowned,
So let us work on with a zeal,
Not weary, but labor in earnest,
And God will His treasures reveal.
(Hancock.)

J.

Light.

Father of Light, in thee we trust,
From thee all blessings flow;
Thy ways are ever true and just,
And thou all hearts doth know.
O, may we walk with humble fear,
Each day within thy sight;
And may our constant, fervent prayer
Be, "Father, give us light!"

O, grant to us thy mercy, Lord,
To save us from our loss;
Thy power, and thy quickening word,
With faith to bear the cross,—
O, leave us not, when storms arise,
Dark clouds heave up in sight;
But guide us in thy way so wise,
To light, more perfect light.

If we should err, or go astray,
Or thy least law forget,
O, point us to the narrow way,
Thy truth hath wisely set.
Then, in thy temple, while we've breath,
We'll praise thee with delight;
That thou hast raised our souls from death,
To light, effulgent light.

POLLY LEWIS, Mt. L.

Happiness is a very common plant, a native of every soil, yet, some skill is required in gathering it; for many poisonous weeds look like it, and deceive the unwary to their ruin.

Amid the tears of grief, peace keeps her silent place like the rainbow upon the spray of the cataract; nor can it be disturbed so long as Jehovah's sunshine rests upon the soul.

Duties lazily and lifelessly performed; half-hearted prayers; a deportment blameless enough, perhaps, but tame and unexpressive, and therefore not influential; words well and wisely spoken, perhaps, but without depth and intensity, therefore without weight. These are things which God cannot tolerate in a saint.

In judging of others, let us always think the best, and employ the spirit of charity and candor; but in judging of ourselves we ought to be exact and severe.

He that cannot live well to-day, will be less qualified to live well to-morrow.

To be wise in our own eyes, in the opinion of the world, and in the sight of our Creator, are three things so very different as rarely to coincide.

Charity, like the sun, brightens every object on which it shines.

Christianity did not come from heaven to be the amusement of an idle hour; to be the food of mere imagination; to be as a very lovely song of one that hath a pleasant voice. It is intended to be the guide, the companion of all our hours, the serious occupation of our whole existence.

ENFIELD, Conn.

It is pleasing to us, when those not of our order encourage us in disseminating our doctrinal views; and when we receive words of cheer, as the following bespeak, we are reminded that we toil not in vain.—
ED.

"Adam, the first, was created a natural man of the earth. Adam, the second, was born a spiritual man from the heavens."

Here we have two distinct orders of beings, each belonging to its respective head or parentage. As it is written: "That which is first was not spiritual, but natural, and afterward that which was spiritual," it is reasonable to suppose, had not Adam transgressed and fallen in his generative order, there would have been a necessity for him to have progressed into a spiritual order; and it is fair to suppose that, as a natural, rational being, the transition from a generative to a regenerative life would have been easy to what it is now, as a poor, blinded, fallen being. Then, if there was a necessity for man, before the fall, to progress to a higher state of manhood, out of one order to another, how much greater necessity now that man is unnatural, irrational and fallen.

"You must be born again," is the language of Christ to Nicodemus, and "you must be born again," is the language of fallen humanity repeated to itself daily, as it wallows in its own corrupt blood, or lingers in constant pain. Then Christian regeneration, as we understand it, is the coming out of the old generative order—putting off the old man with his deeds, which are ever corrupt after the flesh, and by putting on the *new man* who is spiritual—even the Christ from the heavens.

Jesus calls all men to follow *him* (not Adam, nor Moses), in the regeneration, and become new creatures, by the washing or cleansing process of a Christian life, as it is in Himself, the Christ—the Lord from heaven.

E. BUSHNELL, Calhoun, Mo.

"I feel the Divine hand has guided my way; and though the full hour has not arrived for the opening of your door to me, yet some day it will open, and angel hands will guide the way, and Mother Ann will lead me in the paths of wisdom and love. * * * 'The Shaker' blesses me; I rejoice in its advent to the world; it will do good, for those who read it cannot fail of feeling its heavenly mission."

C. S. L., Ohio.

How can I better praise my God than by loving him with a heart sincere?

How better can I show it, than by giving love to those who need his love through me? In gentle words, in kindly acts, in pleasant smiles or sympathetic tears, as the occasion best requires.

J. WHITELEY.

"As each particle of gold possesses every one of the chemical properties of all the gold on earth, so does each human being possess all the elements and properties of humanity in aggregate. The same process that would separate the dross from one ounce of gold, would also separate the dross from all the gold in existence."

F. W. E.

"Every Christian should begin to doubt himself, if he finds after ten years, that self-denial is as hard in the same things as it was at first."

"You are to accept as a Christian every one whose life and disposition are Christ-like, no matter how heretical the denomination may be to which he belongs"—*Beecher*.

"According to Your Works."

In the "Book of Common Prayer," we read, at the close of the "Lord's Prayer," the following addendum:—Minister: "O Lord, deal not with us according to our sins!" Congregation: "Neither reward us according to our iniquities!" This is a first class representation of the lesson human nature has learned from the text, "Thou shalt not surely die." Pleasure, regardless of its character, depraved human nature will have; but the just reward of iniquitous doings it shrinks from; to escape pay-day is very desirable. Rather, slay the Lamb, use his skin, or character, for a covering; his blood for an atonement; and thus disguised, run the gauntlet of justice, and look for the reward of heaven, unearned, gratuitously! Poor human nature! "Behold, I come quickly." * * * *

Should we, in the employ of one government, look to another for our compensation? Why should we look to God for reward, if our services have been engaged in the works of the Devil? If we have the reward of the righteous, we must live the *life* of the righteous. If we sin, we shall reap the reward of sin—death. If we sow to the flesh, we shall reap the opposite of peace, purity; and our abode here, and hereafter, will be where those who "sow to the spirit, and walk not after the flesh with its affections and lusts," would not, could not dwell. May the good God not depart from the holiness of his promise, but "reward us according to our works;" and may we so live as to expect, and joyfully meet the consequences. The best way to escape the punishment of sin, is to stop sinning. ISAAC ANSTATT.

Society Record.

Mt. Lebanon stands improved by an ornamental iron fence on either side of the road passing through the Church family. New roofs are noticed on some of the buildings. "The North" are testifying their love for future adherents by repainting all their buildings. One of the most beautiful and affecting seasons was at the farewell gathering to bid adieu to Elder F. W. Evans.

Dwight Hinckley, a most worthy and estimable brother, dropped dead while at work on the Church's fence, on Monday, 3rd July. He was brother of Barnabas, who, in the height of his career as a surgeon, dropped dead a few years ago in the same family.

Watervliet chronicles one death recently—Mercy Harwood, of the "Church," aged nearly 79. Immense crowds are attendant on Sabbath services, and of a very intelligent and appreciative type.

Groveland reports "no great loss without some small gain," by rebuilding finer buildings than those destroyed by fire.

Hancock has been improving her Meeting House. No deaths, but general health reported. Fruit a failure here.

Tyringham: Crops looking well, corn excepted. Grass, nearly a medium crop. General health.

Harvard reports one death, Maria Barrett, aged 88. A large and commodious barn has been built at the "North." "If we have any monotony, it is broken once a month by the appearance of the ever-welcome 'Shaker.'"

Shirley reports many deaths of prominent individuals in their vicinity, but have not been afflicted themselves. The substitution of cement aqueduct for the lead pipes of old, has much improved the quality of their water. The Hospital took fire from a defect in the chimney; damage slight; but now the same stands greatly improved.

Union Village, O., is enjoying a refreshing season of spiritual things in some portions of its domain, the effect of sincere prayer on the part of its good people.

THE NEW CREATION is a new monthly, published at Omaha. We are unable, as yet, to know its true intent, but, judging from its remarks upon the Shaker Church, in the July No., we are inclined to believe that it means to experience what persecution is, by upholding the true issues of life; by despising the shame of the popular masses, and inculcating the necessity of a purer life than orthodox Christians, so-called, now live. Its life is useless unless it strikes deeply.

"We declare as by the spirit of the Lord, among the seven representative churches of Asia, which are made manifest at Christ's second coming in the hearts of his elect, all of which the spirit rebuked for their sins, while commending their graces, save two, one of which was called the "Church of Philadelphia," that the order of Shakers represents this church, which by name signifies (Phila-Delphi) the love of brother, or *brotherly love*, as distinguished from sexual love or the love of kindred, of which Christ demanded a *full and complete sacrifice*. We declare that the Shakers alone have fulfilled as an order or church, in the lead of woman, this *full condition*, fulfilling the words of Christ, "Who is my mother and who are my brethren? He that doeth the will of my Father in Heaven, the same is my mother, my sister and my brother." They have left houses and lands, fathers and mothers, brothers, sisters and children, husbands and wives, for the kingdom of heaven's sake. They alone as an order have laid the ax at the root of sexual corruptions, or at the roots of the corrupt trees which have sprung therefrom. They alone have sacrificed the strongest impulses of a corrupt and lustful nature, as did their mother Ann. They have made themselves a sign to this lustful and adulterous generation, the generation of the flesh, sacrificing fleshly love and taking in its place brotherly love. They alone have therefore gained the character of the Church of Brotherly Love, the Church of Philadelphia."—*New Creation*.

NOTICES OF THE PRESS.

THE SHAKER is the name of a new monthly, issued by and devoted to these faithful and honest devotees of their Christ. The first number issued for January, 1871, is a well got up and well filled sheet of respectable size, and cheap at fifty cents a year, and issued in Albany, N. Y., and edited by G. A. Lomas. We are glad these good people are now speaking to the public for themselves, and hope their paper will be largely patronized, that they may be better known and more appreciated thereby. They certainly have many virtues not common to Christians, and not appreciated as they deserve to be by other societies. It is not strange that there should be much sympathy with them among Spiritualists, since they had much of phenomenal Spiritualism among them, and most of them became convinced that spirits communicate before it gained much popularity among Infidels and other Christians.—*Banner of Light*.

THE SHAKER, published at Albany, N. Y., is a monthly sheet, filled with words of love and wisdom. Its weapons of warfare are spiritual and mighty.—*New Era*, Cleveland.

"The Universal Test."

It falls in the way of the little paper called THE SHAKER, to define its *ism* in a nut-shell; and it says, "the kernel when reached is: Confess and forsake sin; live purely, and you are a *Shaker* without knowing it, regardless of your theology."

How unerringly all sincere religionists of every name and nation come to this one result at last! The great end and aim of the truly religious man is to "live purely"—to throw off the yoke of sin. The attainment of this is the Great Salvation. The best religion is that which, tried by its results, is best adapted to this end.

Ought not this self-evident truth to discredit the prevalent *a priori* tests by which we are ever trying our respective theologies? And does it not suggest, too, the cheering thought, that inasmuch as we have the Divine assurance that "in every nation, he that feareth him and worketh righteousness is accepted of him;" the field of God's mercy is wider than our fears have allowed? That wherever (even among the heathen) the sincere effort is put forth, however mistakenly as to means, for the attainment of holiness, the Divine Love shall surely, one day, bring the consummation so devoutly wished? Blessed are they that hunger and thirst after righteousness, for they shall be filled.—*Christian Union*, N. Y.

However pleasing it may be at present to follow our inclinations, nothing will give peace in the end but righteousness; and nothing is righteous but to deny ourselves and do the will of God.

If our gratitude keeps pace with the blessings we receive from God, we must begin very early in the morning to exercise it; for His protecting care and tender love is extended to us all the time we are sleeping.

Defend the character of the absent, even of those that are bad, as far as truth will permit; the rest conceal, unless duty requires its exposure.

Every love is impure in proportion as it has self for its end, and dangerous in the degree that it ministers impure gratification.

O, how foolish is he who defiles his spirit, sacrifices a pure conscience, and the love of God, for the sake of gaining the love of creatures.

Private and internal devotion improves the affections; reading and reflection the understanding.

And should my brother me offend,
Seventy-times-seven in a day,
I will forgive him at the end,
And for his reformation pray.

I seek not selfish ends, but greatly desire the end of self. R. W. PELHAM.

Societies not mentioned in the "Record," have not reported in time for notice.

THE SHAKER.

MONTHLY JOURNAL,

DEVOTED TO THE EXPOSITION OF RELIGION,
ACCORDING TO SHAKER THEOLOGY.

FIFTY CENTS, PER ANNUM, IN ADVANCE.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by, and under the direction of the Mt. Lebanon Bishopric.

VOL. I.

SHAKERS, ALBANY CO., N. Y., SEPTEMBER, 1871.

No. 9.

Which shall we worship—Person or Principles?

Was Jesus a Shaker?

The people called Shakers do not confine their conduct of life within the circle of extreme self-denial, because any individual preceding them has chosen so to live; nor because any individual has taught self-denial as salvation. Their lives are the results of active principles, being thoroughly wrought out, regardless of who has declared them right, or who may proclaim them erroneous. If satisfactory results are reached, it is a matter of small consequence to us, whether John the Baptist failed, or Jesus succeeded.

Among hero-worshippers, the Shakers will never be classed, for they are guided in their conduct by no man nor woman that ever lived; considering every man as good as Jesus, who lives as obediently to the Christ principles as he did; and honoring, equally well with Mother Ann Lee, she who as thoroughly lives to righteousness and dies to sinfulness as did the founder of the Shaker fraternity. We believe in the multiplicity of Christs; are individually aiming to be Christs; and have full faith in the possibility of becoming as good as Jesus was, and as perfect as he is in the home of his Father.

We love the principles that made him the *Anointed*, or *Christ*; and believing that "like causes produce like effects" in religious life, as truly as in worldly philosophy, we have clothed our lives with these principles, and are successfully achieving the regenerative, Christian transformation—and we find that it pays, to some five, to others ten, and to many one hundred-fold of superior joys to those it cuts off by self-denial.

We call ourselves Christians, and rightfully too, because we have chosen as our pattern, the principles that made Jesus, *the Christ*—"the first-born of many brethren" yet to be born; and not because of any personal attachment to the man Jesus, for some particular act of courtesy on his part. Jesus never did us a personal favor that we know of; while the Spirit Christ has blessed him with salvation and redemption, and will do—is doing the same for

us. *This Spirit we worship; this Spirit is an emanation from our Father and Mother—GOD!* This same Spirit visited Ann Lee, and transformed her Gentile nature into Christian sainthood, the same as it had regenerated a Jewish disposition in Jesus, making it a pioneer in Christianity!

We love Jesus, for his faithfulness to principles he believed to be true; for dying in their defense, rather than saving his physical and sensual life, which was in his power to do, by truculently proving false to the principles that were his salvation; and faithfulness to which, will alone be the salvation of the race. Had Jesus proved false to his commission, he would have merited our religious reprobation, as consistently as Benedict Arnold deserved political denunciation from the American people. The people of the United States mistakenly revere the name of George Washington—it is to the principles that guided him, they mean to do political homage. Had Washington proved a traitor, the *principles* would have sought out another, who would have been the agent through whom freedom from political and religious thralldom would have been effected. While rational Christians will ever have cause for respecting Jesus, they will not be Christians because he became one, but because of their deep love for the principles by which he overcame the world; and through which active principles they may all "go and do likewise." Were there *any* consistency in the theory of the vicarious atonement; if the blood of Jesus' physical body was any more powerful for salvation than that of any other being—Jew or Gentile—in this degree only, would we be warranted in substituting the person, for the heavenly principles of Christianity, in our devotional worship. The medicine which made Jesus, the Christ, is the panacea for all the ills the soul has inherited or may contract; and will make of each and all, Christs, as truly as Jesus became so, by their taking the same prescription—being obedient to the same beautiful, resurrecting principles. And until the fact (?) is made apparent, that Jesus took the medicine, and we are saved in consequence, let our standard of worship be

the *principles* of a godly life, while the *personalities* who carry them out, come in for our secondary respect. Jesus, having carried out the soul-elevating principles of the Christ Spirit, became thereby the ensample by which others might learn of the principles, and how they can be successfully prosecuted for the redemption of human loss. As Jesus became a Christian by obedience to principles of the heavenly world, so we may safely take Jesus for our guide in making *our* Christian progress. By substituting the *person* for the *true principles* worthy of worship, the majority of mankind have become professional idolaters, forgetful, or indifferent of their duty as true Christians. They worship the man Jesus, while they hate the principles of self-denial by which he became the Christ! They worship the medium of the *good Spirit* operating two thousand years ago, while they are disgusted with the motive power that made that medium then, and *similar mediums* to-day! That motive power was and is, the principles of SELF-DENIAL. They made Jesus what he became; they have made the Shakers what they are; and will the lives of Jesus and the Shakers bear comparison?

Jesus was a Jew; and, unvisited by the progressive Christ, would have engaged in Jewish life, and followed Jewish customs. He would have married him a wife, or many of them, as was the practice. He abstained—he lived a virgin life. Herein, have the Shakers followed the guidance of the same principles. Has *popular* Christianity? The Jews revelled in the bloody exploits of war—Jesus refrained entirely from war—so have, and do the Shakers. Have *popular* Christians? The Jews were emulous of each other in worldly honor and riches; Jesus, as a Jew, would have attempted to have been the richest, just as the majority of professional Christians do to-day; but he could not, while obedient to the Christ principle of equality. His counsels on this subject were the very reverse of Jewish customs, and of present *popular* Christianity. "*My Church* has neither rich nor poor—all are equally comfortable," is the testimony of Jesus—

was the practice of Jesus—and the Shakers engage in the same laudable enterprise. There has ever been wealth enough in the world to make all very comfortable; and whoso indulges in the least extravagance, is amenable before the law of Christ, of robbing his neighbor and adding to the miseries of life! Truly, it will be worth a journey to the Spirit land, to see the Dives and the Lazarus principles meet; to see the kings and beggars; the tyrants and down-trodden; Bacehuses and Father Matthews; libertines and virgins, all presenting themselves for reward, “according as their works have been.” And now, will Shaker testimony, principles and life, compare with the same that governed Jesus? If so, was Jesus a Shaker? Or, are the Shakers Christians? In the degree that there is comparison between the *principles* of the Primitive Christian Church and the Modern Shaker Church, is not one as worthy of encomiums as the other? And yet, while millions are worshipping *Jesus*, they are as truly ignoring Christian *principles*! And did Jesus live upon the earth to-day, preach the same gospel that he did two thousand years ago, there would be a popular falling off of worshipful masks; and if the times would not permit popular Christians to crucify him, as they would desire to do, he would be shunned and ridiculed by them, and as he walked the streets, fingers would rise, and tongues exclaim, “THERE GOES A SHAKER!” *

Labor is Worship.

PART SECOND.

The testimony handed down from Jesus regulates labor in all Christian Churches.

Paul says to the Thessalonians, “We hear that there are some among you *disorderly, working not at all*, but are buisy bodies. Now such we command by our Lord Jesus Christ (by his authority), that with quietness *they work* and eat their own bread.”

Paul was a regular member of the Church at Jerusalem; he knew the order which Jesus had revealed to the twelve to regulate temporal and spiritual things. What he had learned there he taught as true Christian theology. If work was not required of all able to perform it, would Paul have dared place Jesus as the author of it, and pronounce those disorderly who did not practice it? If it were not so, would he have ordered the Church to cut off those who refused to practice it, rich or poor? How could there have been equity in that Church more than in the Shaker Church without such a rule for all? With them as with us, the quiet were busy bodies and mischief makers; authors of strife and discord.

Industry enjoined as a means to extend Charity.

Paul on labor was universal; to the Roman brotherhood he writes: “Be affectionate one to another with brotherly love; in honor pre-

ferring one another. *Not slothful in business*; fervent in spirit, serving the Lord; distributing to the necessities of the saints; given to hospitality.” Taking the above as the test, can an indolent professor serve the Lord? Can he be fervent in spirit? From his own industry he can neither distribute to the necessities of the saints nor perform true hospitality. The Shaker Order proves that as self-denial of spirit, works the soul gradually into the heavenly state, just so, by consecrated physical labor we accumulate means to help support the Church and perform all deeds of Christian liberality and charity.

The primitive Church commanded to secure means by labor, to pay all just debts.

Paul says to the Church, “We beseech you, brethren, that ye study to be quiet, and to *work with your own hands*, as we commanded you, that ye walk honestly toward them that are without, that ye lack nothing.”

The apostle here instructs the Christian to peaceably mind his own business; be honest in his dealings; *pay all his just debts*; to be industrious and diligent to enable him to do so and stand independent. Mother Ann and her successors said, “Do not overreach in business; right all wrongs, and pay all just debts.” This is the true believer’s ground; his theology on the virgin life; confession; restitution; penitence and consecrated inheritance; and a Church thus cut off from the world, must have the great principle of honest toil and joint labor to carry out these, and other Christian principles, and exist in competency.

Paul parting with his Gentile Brethren.

The time arrived that Paul was to bid farewell to the Gentile Churches. He was followed by many leading Elders and others, to the place where he was to take passage. He went to Ephesus and called the Elders of that Church also, to exchange the last friendly greetings. These pillars of the faith had seen him from the commencement of his labors among them, had witnessed his patience in persecution, trials among the false-hearted, and his long-suffering among weaker members of his flock. He met them at the celebrated city Miletus, which lay twelve or fifteen leagues from Ephesus. Here, with many warnings, he showed them the probability that after his return to Jerusalem they would see his face no more. They knew that without price or being a burden, he had committed the gospel to their trust, for which they were to be responsible.

In recalling the fruits of his labor he said: “I have coveted no man’s silver, gold, nor apparel. Ye know that *these hands* have ministered to my necessities; I have showed you that so laboring, ye ought to support the weak; and remember the words of the Lord Jesus, ‘It is more blessed to give than to receive.’” The apostle was in an enviable condition to balance accounts.

His poverty and hand labor, connected with his gospel life and ministry, clothed him in raiment clean and white. If any could present a Christ-like standing, and feel his dignity of it, it was Paul at Miletus in the presence of his brethren. How tender must have been the parting scene, “when they all wept and fell on his neck and kissed him, sorrowing most of

all for the words, that they should see his face no more.” Scenes like this we have witnessed when the faithful have been taken away; their just life, virtues, and consecrated toil have so long proved to all their devotion, that like Paul’s brethren we have sorrowed most of all, that in this world we should see their faces no more.

The Restoration of Dorcas.

The restoring to life of Dorcas, by Peter, was his greatest gift. This honor was not reserved for some great teacher or renowned apostle, but for an obscure Sister of Charity, who appears to have purchased material and made garments with her own hands for the destitute. When Peter arrived at that house of mourning, many stood by weeping; and pointed to the works of her hands. The restoration of this disinterested saint, to her labors, sets the broad seal of God’s approbation upon consecrated labor in the most beautiful form it could have been handed down through centuries.

Conclusion.

We are not informed who fabricated the story that poverty caused the hand labor of the apostles; that when the Churches became wealthy, salaries were substituted for toil. But we do know that the foregoing statements of the first Christian teachers, emphatically contradict it.

Their example in this matter was indispensable, as clearly as any other in the Christian faith. This duty carried out, removes want, poverty, indolence; and fills the Church with peace and plenty. It is the great roller, which levels all ranks and distinctions, to one condition. It is the parent of honesty, justice and charity; it opens wide the door to contentment, health and happiness.

WM. LEONARD.

What is Man, as a Christian?

A lucid answer to the interrogatory, necessarily requires a knowledge of the Christian character, as illustrated by acknowledged and legitimate authority. The teachings of the founder of the Christian religion, or rather the doctrines of Him who was the exponent of that religion, should be correctly understood.

In Christ’s sermon on the mount, are to be found truths, unmistakable and instructive; elucidating Christian life and duty. It is explicitly declared in that discourse, that man is commended to God, only by his good works—his righteousness; which must exceed the righteousness of the Pharisees, who were the strictest and most religious sect of the Jews, God’s peculiar people, or he shall in no case enter the kingdom of heaven; that by the merits of any being but himself only, can he be saved.

To the world, the Christian’s light must be the strongest; a light that will shine before all men; and that he shall both do and teach the commandments of God, which lead men to be perfect, even as our Father in heaven is perfect; that is, to be true to conscience and faithful to convictions of right; to be self-sacrificing, self-denying to all ungodliness; under no circumstances to lose control of himself, or to cease the restraint of his passions;

never reviling nor speaking evil of another; and however another may differ from him in opinion or in caste, never tolerating in his heart the action of a spirit of persecution.

The Christian man is meek, merciful, pure in heart, a peacemaker with all, loving all, even his enemies; praying for all, even for those who despitefully use him; doing to others whatsoever he would they should do unto him, thereby becoming to the earth, salt which hath not lost its savor.

By the language and spirit of the sermon, man, as a Christian, has not the right to take the life of his fellow, neither to be angry with him. It is not his prerogative to reproach him with hard words, to call him fool, or say to him *Raca*, a term of contempt. He shall not commit an unchaste act, or indulge in his heart a sensation of lust, and stand guiltless before God; and rather than be offended by any member of his body, however dear, as the eye or the hand, and perish by its retention, it would be better to cast it from him.

The same authority that calls upon man to purify his imaginations, the thoughts of his heart, demands the purification of his language. The tongue is an unruly member, requiring a strict watch to prevent vulgarisms and profanity. The spirit which takes hold of language, bears equally upon the habits and manners of man; it takes cognizance of his life, *in toto*. His office is to watch and pray, and that continually. If he would be forgiven of his trespasses, he must first forgive those who trespass against him; if he would have others love, bless and do good to him, he must first love, bless and do good to them. Of others, it is not his province to judge; all men are known by the fruit of human life.

Therefore we have before us a standard, a criterion simple and unclouded, whereby all may know how much they are in possession of the baptism of the spirit of Christ. And let him who is in sympathy with the evils of the present, adulterous generation, who fosters worldly relations and caters to self; who gives encouragement to the gross passions and animal desires of an uncircumcised heart, *no more name the name of Christ, or look to Him for atonement*, until he finds repentance, and submits to the payment of the utmost farthing, for every willful transgression against known light.

A. PERKINS, Enfield, N. H.

Reason.

It is perfectly legitimate for any person to declare a belief—to say I believe thus or so; but this is a very different thing from reasoning to prove such belief to be true.

No person should enter the precincts of reason for the sole purpose of proving a belief to be true, but they may reason to ascertain whether the belief be true or false, or whether it contains anything false.

Nothing is more dangerous than the pride of self-opinion; “under this influence men seek applause instead of truth.”

It has been said, and I believe truly, that “man on earth lives three lives [or has three planes of being], the first, *Animal*; second, *Intellectual*; third, *Spiritual*. The first, nurtured by the sun; the second, by books, and the thoughts of others; the third, by the beams of

Deity, ever present in the mind,” or, as Pope more properly states it, “God in the mind.”

There are specific laws by which each should be governed. Of the first, physiologists have given abundant instruction; of the second, philosophers, logicians and orthoepists have spread before us a sea of information, beyond our means and power or necessity to fully explore. In these two fields we cannot lead, “for the children of this world are wiser in their generation than the children of light.” But of the third, and by far the most important, I do not hesitate to declare that Believers, or Shakers, stand in the foreground to-day of the whole world, and this is said in no boasting spirit. In support of this declaration, but one evidence will I offer in the words of Christ: “By their fruits shall ye know them.” Of the two first, however, the world are in advance of the “children of light,” who may well stand, “cap in hand,” and take lessons on the laws of health, and laws governing reason on the intellectual plane. But the “children of light” being in the ascendant in spiritual life, should “let their light so shine, that the world seeing their good works may glorify their Father and Mother in heaven.”

As we proceed on the spiritual plane, we more and more take cognizance of the field of inspiration and revelation, which is the arcana from whence proceeds all soul sustenance. But all inspirations or revelations are not reliable; hence, says Locke: “If reason must not examine the truth of revelation or persuasion by something extrinsic to the persuasions themselves, truth and falsehood will have the same measure, and will not be possible to be distinguished.” But he confesses the fallacy of this test, by the following admission: “I gratefully receive, and rejoice in the light of revelation, which sets me at rest in many things, the manner whereof my poor reason can by no means make out for me;” thus admitting some inspirations to be self-poised, above and out of the reach of reason’s inquiry, whilst others are of a metaphorical character.

For light, knowledge, progress and growth on this spiritual plane, Christ, in his first and second appearing, in his living body, is the pole-star, the magnet to which the needle of every compass should tremblingly point, and every soul submit. For these lofty and sublime inspirations the mediums are not accountable; but it is inadmissible for the uninspired to postulate conditions above reason’s inquiry, which it is as contradictory to affirm as to deny—thus adhering to the exploded doctrine, “that I know, without knowing what I know.” Such postulates are considered chimerical or fanciful; of such, Hume very pertinently remarks, “nothing is more dangerous to reason than the flights of imagination, and nothing has been more the occasion of mistakes among philosophers.” “But,” says Hamilton, “the most complex web of thought can be reduced to syllogisms, and when this is done their truth or falsehood, in a logical relation, flashes at once into view.” So we may reason logically or illogically from true or false premises. Logic does not pretend to unveil the truth of the proposition, but it tells with unerring certainty whether the reasoning is sound or unsound.

But, descending from the spiritual to the intellectual life and plane of being, and of pure reason, we should rigidly conform to the laws by which minds in the intellectual world are governed, because, if we do not, they will apply them, and will not admit, as they should not, anything that does not conform to them; hence on such our labors would be entirely lost.

As a caution, and for the sake of some who may not be familiar with them, I will here take the liberty to enumerate some of the rules which philosophers include under what they term “The Law of Parcimony,” none of which can in safety be overlooked or neglected by the correct reasoner, viz.:

1. In pure reason, we should take nothing for granted but what is self-evident.
 2. If a known cause is sufficient, we must not postulate an unknown.
 3. Introduce nothing occult into the question.
 4. Use no term of varied or doubtful meaning in the same thesis, without defining it.
 5. All reasoning depends on two things, viz., analysis and synthesis.
 6. We should never rest so long as there is aught vague or indefinite in our reasonings; so long as we have not analyzed every notion in its elements, and excluded the possibility of all lurking ambiguity in our expressions. Although we may not arrive at truth, with care we can always avoid self-contradiction.
 7. An induction which does not proceed upon a competent analysis, or enumeration of particulars, is either doubtful, improbable or null; for all synthesis depends upon a foregone analysis for whatever degree of certainty it may pretend to.
 8. All parts of the predicate must be parts of the subject, and every element rejected as hypothetical which the analysis does not spontaneously afford.
 9. An hypothesis to be legitimate is, that the facts in explanation of which it is devised be ascertained really to exist, and be not themselves hypothetical.
 10. The fact which a legitimate hypothesis explains must be within the sphere of experience.
 11. The phenomenon in question must, by analysis, be reduced to its *simplest elements*; and no phenomenon be assumed as elementary which can be reduced to simpler principles, and no elementary phenomenon overlooked, and no foreign or imaginary element interpolated.
 12. If the analysis is incomplete, the synthesis will be incomplete also, and the conclusion unreliable.
 13. No conclusion must contain more than the premises analyzed.
 14. If one cause is sufficient to explain the phenomenon, we should not postulate a second.
 15. A legitimate hypothesis must save the phenomenon which it is invented to explain, without exclusion, distortion or diminution.
- The foregoing rules and selections, if strictly adhered to, are sufficient to secure any reasoner from the shafts of a rational criticism; but if they are ignored and lightly set aside by any, such may be made to feel the power of any capable critic, who may think their productions worthy of a rigid scrutiny.

II. L. EADES, South Union, Ky.

Bread.

The following article from the conservative *Scientific American*, is valuable from the source of its origin, as showing a steady growth of common sense on that very common subject — Bread.

Something about Bread.

"A subject that interests everybody is that of bread-making, and as a general thing there is too much popular ignorance respecting it. In the process of grinding wheat for superfine flour, the outer shell, composed chiefly of gluten, being tenacious and adhesive, comes from the mill in flakes with the bran, and is sifted out, while the starch is pulverized and constitutes the fine flour. Thus the starch, which is the chief element in fine flour, is saved, which contains no food for brain and muscle; and the gluten, containing phosphates and nitrates which furnish support for brain, bone and muscle, is cast away with the bran, and is fed to horses, cattle and pigs. And this is the kind of flour that makes nine-tenths of the bread in the American cities, besides all that is used in cakes, puddings and pastry.

A method of making bread from whole wheat, without previously grinding it into flour, has been devised by a Frenchman named Sezile.

A Healthy Bread.

The most economical and best bread, especially in cold weather, when a hot fire is constantly kept, is what is sometimes called gems, or unleavened biscuits. For this purpose a group of cast iron pans or cups two and a half by three and a half inches each, all made in one casting, is used. These pans are set on the top of a hot stove and allowed to become almost smoking hot when buttered for use. Then with cold water and milk, half-and-half, or with cold water alone, and the colder the better, mix and stir quickly, with a stiff spoon, as much Graham or unbolted wheat-meal as will make a thick batter or thinish mush; and when the pans are hot, fill them quickly with the thin dough, and let them stand a minute on the stove before putting into a very hot oven, where they should remain twenty or twenty-five minutes until done. If the mixture be neither too thin nor too stiff, and the pans and the oven be hot, you will have twelve as light and wholesome biscuits as any epicure could wish to eat. They may be eaten smoking warm from the oven, as they contain no poisonous chemical elements like yeast bread, which requires cooling to be rid of. They are good cold, or may be warmed in a steam kettle. Anybody, however unskilled in cooking, can learn to make these, light and nice every time. Nice, fresh wheat-meal, very cold wetting quickly done, with a very hot place to bake them, will insure the best of "luck" always. These, like all other Graham bread, should be fresh every day.

For growing children, and those people who work or think, and especially students and sedentary persons, there is no other bread, and scarcely any other single article of food, that equals it. Let the poor who cannot afford to lose fourteen per cent of the grain in the cast-off bran; let those whose bones and muscles are small, tending to rickets and spinal

curvature; let invalids and dyspeptics try it, and they will never go back to superfine bread simply because it looks white and nice, and, when dry, is more pleasant to the mouth than the brown."

We have been in the constant use of whole wheat flour for some thirty years, and have but just attained to a satisfactory mode of making bread from it. Many amongst us eat none but unleavened coarse meal-flour bread; and as they think, with a decided advantage to their health.

F. W. EVANS.

HISTORICAL.

It will, no doubt, be interesting to many to know of some of the personal trials to which Mother Ann, and her immediate followers, were necessarily subjected. It becomes the faithful historian not to neglect a chapter like the present one. While the Shakers are somewhat noted for their well-loaded tables, choice viands, comfortable buildings, etc., it will do none of us harm to reflect upon the fortitude of those who, "for their faith, endured all things."

In 1788, being the first year I lived at Watervliet, we were brought under great sufferings respecting our temporal concerns. As money was scarce, Believers in general were brought under sufferings; being in poor circumstances, and not being allowed to run in debt, rendered the procuring of subsistence, for the early part of the season, very precarious. Our principal food was rice and milk; sometimes we went to the river to procure fish. Sturgeon, and a few other kinds of fish, were everything of meat kind we obtained for a number of months. We had but little and sometimes no bread, butter, nor cheese, but upon this simple fare we subsisted during the spring and summer. Our employments were principally planting, sowing grain, haymaking and harvesting. All our work was very laborious, and at the end of the season we looked more like skeletons than laboring men, being greatly depreciated in weight. We were so faint for some length of time, that, although we could *work*, we could not *run* the distance of twenty rods. Our breakfast consisted of a small bowl of porridge; supper the same; dinner, a small bit of cake, about two-and-a-half inches square, which Aaron Wood cut up and gave to us; this we ate during the days of labor; on Sabbath we ate very little, if anything.

One day, Joseph Preston, and another brother, went to the river to catch herring, and Joseph stated that he was so hungry, that he ate two raw fish as soon as they came out of the water! Many times, in the course of the summer, I thought that if I could only get to my mother's swill pail, I would have skimmed it immediately, and thereby appeased my hunger.

We had but little house room, and, of course, had to lie upon the floor, having no convenience for lodging. Fifteen of us laid upon the floor in one room; some had one blanket to cover them, while others had none, and nought for a pillow but a handkerchief, or a chair turned down so as to recline upon its back. In this way we lodged during that season. When our crops began to ripen, and potatoes were eatable, we began to live better, having a supply of milk to eat with our potatoes, boiled or roasted.

The same year there was a famine in the vicinity of Lake George, and large donations of flour, grain, beef and pork, with other necessities of life, were sent to the sufferers by the citizens of Albany; myself with others were hired to convey those donations to Crown Point. One day, when we had almost reached our destination, we stopped at a small hut in the woods to obtain a little refreshment. On arriving at the door, we found it was inhabited by a woman and three little children. Making known our business, she replied: "I have not had a mouthful of bread, meat nor potatoes in my house for three months." We asked her what she did subsist upon? She replied: "When the briar leaves began to grow in the spring, I boiled them and eat them with milk, for we have one cow to support us; and this is the way that we have lived for three months past."

When we had finished our journey, and returned with the products of our labors, we bought grain and flour, which was the first of any consequence we had been able to obtain during that season. The blessing of God began to smile upon us, and our labors yielded more plentifully than we had expected. We began to prosper in temporal things; to increase in strength of body, and were more able to praise God for his goodness. Father Joseph Meacham would often exhort believers to bear sufferings with patience and fortitude, encouraging, that the time would come, if they were faithful and industrious, that they and their children would have a plenty, and some to give to those who were more needy. These words have been verified in a wonderful and striking manner.

JONATHAN CLARK, Harvard.

I Think,

The world demands a gospel of salvation, that will comprehend and meet its present conditions, physically and spiritually. No reliance can be placed on any faith in religion that will not bear the severest scientific investigation. No human soul ought to believe in any system of theology that will yield itself subserviently to the demands of human nature depraved; or which can be bought or sold as the commonest merchandise. Let the whole world have a thorough knowledge of the true Christian faith, that will bring both body and soul up to the highest state of excellence; and may God speed the day.

G. B. PRICE, Shakers, N.Y.

A Young Vegetarian.

Grace Bowers, aged eight years, having eaten no meat nor butter for five years, is healthy and intelligent, always waking up in the morning laughing—an infallible test of good temper.

Grace was sent to the Office upon an errand, when one of the Sisters kindly offered her a piece of *white* bread and *butter*, with some sugar upon it (not knowing her vegetarianism). "I do not eat *white* bread nor *butter*," said Grace. "Well, Grace, what do you eat?" "I eat brown, unleavened bread; but I do not need anything now, for I have just eaten a good dinner."

Any boy or girl who will thus subject *appetite* to a *principle*, is laying a solid foundation for a useful character.

F. W. EVANS.

An Address.

BY ANTOINETTE DOOLITTLE.

My loved gospel kindred, I am happy to meet you in this beautiful, shady grove. We have not met here merely as friends; we hold a nearer relation to each other. We claim to be brethren and sisters in Christ, helping to form a spiritual household, honoring our heavenly parents, the great Head of the family, who have raised a standard around which we gather, and under which we cheerfully serve. *Purity, peace and liberty* is written thereon, and the Prince of all princes has especial charge of it. To those who have not gathered to it, and found protection under its folds, it does not appear beautiful nor symbolical of liberty. But those who have been led by the spirit of truth, and schooled in spiritual philosophy, feel that it signifies to them liberty in its fullest, broadest sense.

While the Prince of Peace guards this banner, and those who dwell under it, the war cry, "to arms," and the doleful sound that comes to many desolate homes, and pierces the hearts of surviving friends, because of the demoniac war forces, which send the arrows of death alike into the palace and cottage, until the whole land is draped in mourning for the loss of loved ones, cannot reach us.

I have not many words for this occasion, but I want to make you, my dear brethren and sisters, feel that my heart beats with deep emotions of love for you all; and I hope this may be a season of rejoicing to every one present. Let us take comfort—have an intellectual and social feast, under the direction of the higher law; and it will be like clusters of grapes from the immortal summer land, and wine well refined from dregs; a foretaste of the pure wine which we, if faithful to our high calling, shall drink with Christ and the redeemed of all kindreds and nations, in the perfected kingdom of God. Let us all, by one united effort, raise the standard of Gospel purity a little higher to-day, that it may wave in the pure breezes over us as it has never done before, that our joy may be enhanced and our peace flow like a river.

There seems to be something very congenial in the atmosphere in and around this place. Our annual gatherings here, probably, make us feel a little like some of the ancients, who sought out some quiet retreat in the glens, or on the mountains, that they might the more effectually consecrate themselves to devotional life and religious fervor; to perform their sacred vows, and drink in the inspiration of the Almighty! So interblended became their feelings with the scenery surrounding them, the sods upon which they had knelt in solemn prayer, and rested their bodies when the curtains of night were drawn around them, the trees that had sheltered them, and even the rocks whereon they had sat in silent meditation, had become so sacred to them, that it was something like parting soul and body when they left those places, so strongly were they attached to them. One is said to have expressed his feelings thus: "O, king of mountains, rich in purifying streams, adieu! I have passed happy days upon thy heights. I have nourished myself with the delicious fruits thou hast produced, and have quenched my thirst with the

clear waters that flow from thy summit. Oh, mountain, free from sin! Like unto a living child, happy on the breast of his father (mother), have I enjoyed myself upon thy bosom."

There is something peculiar in meetings in the open air—in God's great temple. As far back as our history reaches, *religionists* in an especial manner, from time to time, have sought some spot under the blue arched canopy where they could breathe freely, and commune with higher intelligences. And as we look over Bible history, we find recorded upon its pages that God, when He was about to reveal some new truth, or give some new commandment to his servants, and desired to draw near unto them, and draw them nigh unto himself for that purpose, He called them to some secluded place in the vale, or on the mountain, away from the multitudinous throng and busy hum of life, that they might the more easily hear the voices of messengers which He sent unto them, and receive their ministrations of love. For, as God is love, there can nothing emanate from Him but what will eventuate in love, and, in the final issue, be to the soul as the dews of the morning from the everlasting hills. By this, it would seem that there may be clearer perceptions of Divine truth, and the spiritual senses be unfolded and intensified to a greater degree in the vast temple which God hath made, than within the walls of any house built by human hands.

When he was about to teach Abraham lessons of faith and obedience, He called him to ascend a mountain, apart from his kindred and country, and there He communed with him, and put his fidelity to the severest test. Not for himself alone, was Abraham's faith tried, but for the *race*. He was a representative man. He passed through that severe ordeal unscathed, and for his unflinching fidelity to the right he was called *Abraham the Faithful*. And, to-day he stands as a beacon light upon that mountain, and as a reproof to this disobedient and faithless generation.

Again, when God raised up his servant Moses, through whom He gave a new code of laws to the ancient Jews, instituted a high school of learning, and appointed Moses the principal, He brought him to Mount Sinai, and led him up thither, and, through appointed agencies, poured out his spirit upon him, and Moses there received such manifestations of the Divine presence that the mountain shook, and himself and people quaked with fear and reverential awe. He became a medium of the greatest manifestation of spiritual power upon material things—the most complete blending of spirit and matter—of any upon record, and was the greatest minister of physical truth. We will not tarry longer with the more ancient people, who sought the open temple to make their strongest vows of consecration, and to receive new hopes, new impulses, and new aspirations; we will pass by the prophetic seers, and only, as we journey along, take note that the spiritual waters gradually rose higher and higher, until we find ourselves with Jesus and the twelve.

How often did Jesus go forth to some favorite mountain! to a desert place or garden,

leading his little band thither, that with them he might pour forth strong cries to his Heavenly Father and Mother! and to teach his disciples important truths concerning the kingdom of God! And who has ever been able to speak words so rich in principle, so full of promise, so binding upon the conscience, and so free from human taint, as is the sermon on the Mount, which he delivered?

Ah, *then* the Christ spirit spake as never man spake! We never tire of reading or repeating that sermon. It has passed the lips of millions, and still it is *new*. Was it not a lamp lighted from the great source of Light, by direct inspiration at that time, whose light can never be extinguished or hid, and placed upon a hill to illumine the Pilgrim's path down through the ages? How plainly the Christian's duty, life and character is marked out in that sermon. Let its light shine, and may its power be felt!

And how profound and heavenly must have been the season when Jesus and his three loved disciples went together to the Mount, where Jesus was transfigured before them, and their vision was opened to see those two spirits—Moses and Elias—with whom he was in communion! True, they did not fully comprehend the significance of that interview, and Peter thought if they could build tabernacles for Jesus, Moses and Elias, they would take up their abode in that mountain, and there they could often commune with them. Their spiritual emotion was so great that they exclaimed: "It is good to be here!" Who can wonder that they wished to retain those spirits, and the heavenly influence which pervaded their sphere? Let us seek to draw such pure and heavenly influences around us to-day, that we also may say, "It is good for us to be here!"

Oral Confession.

Why should I orally confess to man? is the first and most important question the Christian Shaker is called to answer. On the underlying principles embodied in the right performance of this work, depends the prosperity of the spirit's travel away from the entanglements of sin.

As God himself is the breath of life in man, it is evident that all souls have latent within them the motive to begin their progress towards Him, and it becomes the first labor of the teacher of righteousness to inspire souls with the faith that *they* are the ones called, and promised forgiveness, and *they* shall have power given to rise in life if *they will*. "Come unto me all ye weary and heavy laden, and I will give you rest."

Souls do not rise from a sinful state without a full knowledge of the effect of sin; the avenues of its approach; and a thorough sense of shame at the digression from the state of innocence implanted in their creation. This requires deep thought; conflicts terribly with the passionate element within, until this knowledge is obtained. This is the first, severest and most important phase of confession, without which any verbal statement is useless, liable to be dishonest and undertaken for mere hope of present absolution, yielding no victory. It is this spirit of close self-examination that has enabled thousands of noble witnesses in

the past and present to contend successfully with evil. To the discerning eye of faith, all the moral virtue, the Christianity and victory over wrong, is the sequence of confession, and without confession of sin there is no real faith in Christ. "Confess your faults one to another," indicates the work of the Primitive Christians; "Now, go thy way and sin no more," implies that sin had been confessed. Is the artless confession of the child to its mother, "I stole the apple," or, "Father, I did tell a lie," less binding on the maturer child, who, with greater experience and strength of spirit, should know and shun the evil before him? If the humiliation is too great, at what price shall we be bought, and what of the fact, "Except ye become as little children, ye shall in no wise enter the kingdom?"

Man, being made in the image of God, and receiving a breath of His life, we hope to find in all grades of human development evidence of those laws which ultimately are to govern, and lead to happiness. To instance the involuntary use of the direct statement of facts, as a medium of healing to the wounded spirit, how often do those who are weighed down with grief or guilt, the consequence of some misstep, seek a near friend to help them bear the trial of soul, and what so likely to soothe the mind with a feeling of forgiveness as this knowledge? "I have honestly appreciated my wrong, and confessed the fact, and God has promised to forgive;" hereby realizing that "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

There is a restraint put upon our desires, by suffering the consequences of violated law, as the sickness and pain inflicted by intemperance; but, does this restraint work a moral elevation above the reach of self-interest? or, does the spirit's elevation commence where self-interest has finished its work?

We know there is a manner of confession only unto death, in which the carnal mind glories in its shame, or unfeelingly cries, "Lord, thou knowest I am the chief of sinners," and sins accordingly. We have also a faith, eternal as the spirit, in a confession unto life, whereby the soul can disrobe from every sinful element; the lusts of the world; its intemperance, ambitions and pride; its abuse of the beautiful, to corrupt it and bring it under bondage to self. This is the gospel that Jesus sent his disciples into all the world to teach; and in the goodness of God we rejoice that in this, our day, He has proclaimed the same testimony again, by the same spirit now making itself manifest in the followers of, or believers in, the mission of Ann Lee, who confess their sins; nor this alone, but do forsake them, thus engaging in the only acceptable repentance.

HENRY HOLLISTER, Mt. L.

The advantage of living does not consist in length of days, but in the right improvement of them.

There is a treasure which no self-seeking being ever found; which no created hand can bestow or take away; which no outward events or revolutions can destroy. It is an inward consciousness of the presence and participation of the Divine nature, gradually but certainly renewing the soul, purifying the affections, destroying the sensual and building up the heavenly. In a word, it is the conscious, eternal evidence given to the soul by the Divine and infallible voice within, which says: "Behold me, creating all things anew."

Fair Dealing.

"Render, therefore, to all their dues."—PAUL.

Selfishness is a strongly marked trait of human nature. It not only appropriates whatever it can grasp, but refuses to others that which justly belongs to them. Personal freedom seems to it a good, but it is not content with its own; it must deprive as many as possible of their liberties, merely for its own gratification. Wealth it esteems a desirable thing, but far more desirable when it makes the strongest possible contrast with poverty. Honor is an inestimable advantage, but only that sort which inflates its possessor to extraordinary dimensions. Honor that may be possessed equally by all men is to it an absurdity. The degradation of others, the poverty of others, the tears of anguish caused by selfishness, it regards not, only as it may gain some advantage from them. It assumes numerous forms, and decks itself with a variety of costumes, all of which are extremely gratifying to it.

In the light of Christ's teaching, what is patriotism, but selfishness under the guise of a principle ennobling human nature? As often expressed, it is mere diabolism. "Our country, our whole country, and nothing but our country." Our country, whether right or wrong—still, "our country." There is no need of arguing that such expressions are contrary to the precepts of Jesus—all will admit it; but is it not true that these express the real spirit of patriotism? This will be denied by many who advocate an honorable love of country, and claim nothing for the land of their own birth but what they are willing to concede to others. It may be asked, then, where is their patriotism? They claim for all equal advantages of whatever kind. Has not their patriotism, then, enlarged itself to the love of general humanity? When the individual ceases to regard his own pleasures, his own liberties, his own welfare as objects to be sought for, regardless of the rights and interests of others, he loses the character of a selfish person, and has acquired that of general benevolence. Patriotism, when it has passed beyond the bounds of Fatherland, and takes the wide world in its embrace, has lost its distinctive character, and may as well abandon its name. But there are many who find it difficult to see any good beyond the narrow limits of their own country, or even the particular portion of it in which they were born. Hence arise national and sectional prejudices, the fruitful source of wars.

This narrow spirit exhibits itself not only in the national divisions among men, but also in their religious parties. Indeed, it is as strongly entrenched within the walls of the various religious bodies, as anywhere else. These walls its eyes cannot pierce, and it will not venture high enough to look over them, or it might behold without, beautiful landscapes of hill and dale, field and forest, and fertilizing streams, equally attractive with anything it can see within. This spirit is invariably strengthened by sectarian organization. Let it be once embodied, and it gains the magnetic force of the whole body. Organization is understood to be the marshalling of force in battle array; the building of fortresses on inaccessible heights,

not only for defense, but for sallying out on favorable occasions against the enemy.

Probably one reason why the Spiritualists have persistently refused to organize into one body, is the fear of shutting in among themselves just such narrow prejudices as they see in the various religious organizations, and thereby perpetuating them. And yet it may be a question whether they have avoided these prejudices altogether by refusing to organize. Would that which does not already exist be included in the body, or would organization create it? They claim to believe in a God of love, just as Jesus Christ did, yet many of them wish it distinctly understood that they have discarded the Christian name. They believe in immortality, as he did, yet say they are not Christians; they admit the fact of intercourse between beings in and out of the body, just as Jesus did, yet they are not Christians. They claim to have enlarged views of Deity; to believe in the ultimate welfare of every individual of the human family; yet the same views have been held for the past century by Unitarians and Universalists—Christian bodies. They take their name from the fact of their having positive evidence of the existence of the human spirit after the death of the body, and of constant intercourse between the dwellers in the spirit world, and those who still have their residence upon the earth. The same has been maintained from the beginning by Shakers, who accept the name of Christian because originally it signified a believer in God as infinite love; in immortality, or the unending existence of all human beings; in eternal life, or *the life of God in the soul of man*, as the privilege of all who will seek it; and in holiness, as the only means by which eternal life is gained. If Spiritualists can gain it otherwise, then may they with propriety say they are not Christians; if not, is it exactly fair to discard the name, because under it the worst errors and the basest lives have been cloaked? Would it not be just as consistent to refuse the boon of life altogether because every blessing which God has bestowed upon man has been perverted?

But Jesus Christ, it has been said, has taught nothing better than other sages, who preceded him by centuries, have taught, and there is no propriety in adopting his name to the exclusion of others; it is, therefore, better to reject them all. Nature's God reveals himself impartially to all, and has not given his truth to the exclusive care of any one. That is so, and yet these truths exist in different persons in vastly different degrees. The life of God in Christ was manifested in a degree superior to that which was in those who preceded him, as his spirit and life evinced; and such as follow him, in wholly discarding the narrow, selfish life, as he did, attain to the same degree of the divine life that he did. "All things are theirs." It is true, the God of impartial love reveals himself to all; it is, then, right to acknowledge him in all. Not in error, nor in vice, which we are all free to combat, but in man as man; in whatever virtuous principle we can discover, whether in the individual or any collection of persons. If all would have more regard for these, and less for those things which offend their tastes, or, more properly, their prejudices,

there would be fewer wars among the nations, less strife and bitterness among the religious sects, and, in a time not far distant, a degree of harmonious action among all classes that would effect the happiest results.

Our ignorance of each other is the cause of many, if not the most of our disputes. Selfish surmises bring about distrust and enmities. We dare not look each other in the face, hence we cherish respecting each other mere fancies—monsters, in place of the men and women that actually surround us. What though this large body and that, bearing the Christian name, "have caused it to be blasphemed," by reason of their violation of the laws of the Divine Master; they have nevertheless done much to benefit the world, and individuals among them all have been noble examples of every virtue. There are multitudes who have never borne this name, to whom it has not been significant of any special excellence, yet they have blessed the world in many ways. Let us exalt whatever is good, and cease to dwell on the evil, and then shall we more easily "overcome the evil with the good;" and whatever excellence any of us may have that others have not, will be the more readily acknowledged and accepted.

WM. II. BUSSELL.

My Home.

My Shaker home, my happy home!
No spot on earth so dear to me;
And if abroad my thoughts do roam,
They soon return again to thee.

The trees, the houses and the land,
Are pleasant objects to my eyes;
And dearer still, a loving band—
Companions dear, I love and prize.

My faith, more precious still, I find
Is that which holds me in this way;
Not earth, with all her wealth combined,
Can lure me from my home to stray.

Most hallowed spot, my Shaker home!
My interest and my all 's in thee!
And from thee I will never roam,
There's naught on earth so dear to me.

And while life's journey I pursue,
In my sweet home I love so well,
I'll keep my heavenly home in view—
My future home, where angels dwell.

J. C. JILSON, Shirley.

Love.

Hail! lovely one, and teach me what I ask—
Whence art thou come, and where is thine abode?
What climate dost thou favor most? and where
Canst thou ever be found? Dost thou fix thy
Home amidst perpetual flowers, whose soft and
Fragrant breath spreads balm upon the dewy air;
Whose beauteous leaves, of velvet touch, cast far and
Near a glowing light and hue on all around,
Shut in by towering trees, and scented shrubs;
Whence singing birds, with plumage gay, pour
Floods of music on the listening ear; causing
The heart quite to forget all else?
Dost thou walk ever with the rich and
Powerful ones, on velvet carpets spread out for
Thy convenience? looking on naught
That can give pain, or cast a shadow on thy
Smiling face?

Does pity never stir thy heart? and is thy
Bliss complete when thou art far removed
From all who seek thy aid? or
Dost thou dwell in wilds unknown to busy,
Bustling feet, where man does sometimes
Seek to hide even from himself, and from the
Outer world; holding communion with his
God, and all the orbs on high?

"Hold! simple one! nor let thy mind be caged
And fettered fast with thoughts like these!—
My name is Love!

From God I came; and to his throne do straight

Ascend the blessed Beings, whom my power
Hath taught. On earth I also dwell;
My power is known to all; and in no destined
Spot do I my home locate.

In lofty palaces of state I sometimes stray,
But oftener am I found amidst the lowly
Ones of earth, whose simple tones make music
On mine ear.

To truth, indeed, most closely I'm allied,
And walk with none who slight her men,
Or cover with a veil her virtuous deeds
With scornful lip. Strife flees at my
Approach, and hides abashed, poor meagre thing,
That ayes the powerful mind, and seeks
Ascendancy as such. I love him not!

'Tween me and him a mark is set,
And when, like fiery steed of war, anxious
To plunge into the strife, led on by human ire
With dripping steel—or, like the serpent's
Rage, hissing its maddened spite—it rushes
On, reckless of friend or foe, there I am not.
I leave, in dire distress, such vile abodes,
And enter not 'till all is calm, and those
Poor ones, whom hate hath served, return
And seek for me. Then often bitter tears are
Shed that I am gone, and in my stead
Hate takes a local stand. No genial hand
Outstretched to grasp its kind, but callous
Heart, and words that wound, embitter all
Life's joys. Angels look down with pity on
The scene, and mourn that mortal man will
Thus his highest peace and comfort spoil.

My mission I fulfill.

"Peace on the earth, good will to man," is my
Continual aim. The prattling infant and the
Hoary head alike I claim for mine; and often
Lay the shining locks of youth, most trustfully
Amidst the silver hair of age: then stand and
Point, that all may see how blessed is my work!
While Virtue's smiling face assents.

I call aloud to all: "Come, enter in my train,
And I will give to you more than the earth
Doth yield in joy and bliss. The cup which
Fell misfortune holds I'll sweeten with a
Simple drug, ere proffered to thy lips; and
Oft assuage the keenest thirst of pain, and
Make thy dying couch feel soft and easy
By my gentle touch.

Though some my name mistake, or misapply,
Or borrow for some selfish end, yet unchanged
I remain; and when the counterfeit appears
All see it is not me! Companionship with
Virtuous deeds alone I hold; and when with
Sinful lip my name is spoke, the mask a
Single eye can penetrate, and see beneath
My borrowed vest a hideous form!
Then look for me where I am found, and
Listen to my kindly words, for they are
True, and unto Heaven will lead thee on."

AURILLA WHITE, Shakers, N. Y.

Where is God?

He's in the kindly faces of parents, teachers, friends,
And in the godly graces which love with chiding
blends;

He's in the tender sympathy one feels for other's woes,
And in the warm affection with which the heart o'er-
flows.

All honest, upright actions, no matter here or there,
Bespeak God's glorious presence, and God's peculiar
care.

He's in the beauteous blossom, and in the whispering
breeze,

And in the sparkling sunbeams which dance among
the trees;

He's in the sounding music of every rippling rill,
And in the bird's sweet melody, on every woodland
hill;

He's in the grasses waving so gracefully and green,
And in the luscious fruitage of autumn, God is seen.

In all, where life is teeming, there God our Father
dwells,

And with his gracious goodness earth's mighty bosom
swells.

In the sun's sweet morning rising, in the pearly drops
of dew,

And the dawn-tide's bright effulgence his glorious
presence view;

When it retires at evening, in gorgeous, grand array,
We see therein Jehovah's mysterious majesty!

When the gentle moon arises, and unveils her queenly
face,

She but reflects an image of his wondrous, loving
grace;

And in the blue, arched heavens, bespangled o'er
with gold,

Our God's unrivalled beauty and changeless love is
told!

In the fury of the elements, when thunder shakes the
main,

And in the silent grandeur of the lightning's lurid
flame;

In affliction's fearful tempest, in the spirit's peaceful
calm,

Alike we see our Maker—the loving, Great I Am!

Where sin is not, there God is found—in life that's
pure and clean,

And that theology's not sound that will not life
redeem.

HANCOCK.

"Should Christians Dance?"

A correspondent of *The Religious Telescope*,
Dayton, O., asks, "Should Christians Dance?"
it answering in the negative, expresses wonder,
that any one who believes in giving both soul
and body entirely to God's service, should ask
such a question. We wonder if it ever read of
David's dancing before the ark "with all his
might?" Of the beautiful daughter of the
high priest, who went forth with timbrels and
dances to greet the conquerors? Does it
recall the circumstance, that when the prodigal
son returned, he heard music and dancing?
and that out of that house came one, represent-
ing our heavenly Parent, God? Will it be so
good as to read the 12th and 13th verses of
31st Jeremiah, and ponder, particularly long
on the latter verse? We are glad to hear this
question asked. Will not some anxious ones
inquire, "Should Christians Fight or Marry,
or gratify their appetites in unchristian lusts?
should Christians hold private property?
should the Christians of one Church be both
rich and poor? if so, by whose authority or
permission? did the founder of Christianity
inaugurate the new doctrine by permitting the
above licenses or by abrogating them?"

There are many practices, worse than dan-
cing, in which professional Christians engage
without any seeming compunction; but which
are disgraceful, and impossible for the practical
follower of Christ to endorse. Admitting that
David and Miriam were not Christians, yet they
are revered by professional Christians, who
seem to take no umbrage at their acts. We
assert, that Christians do dance; and further,
that when professors of Christianity shall all
have forsaken their fleshly lusts, their pride,
and worldly ambitions generally, they will
dance with great joy at their deliverance from
these bonds; and still further, that the clergy
of to-day, will be among the most powerful
dancers.

Publications, previous to "THE SHAKER,"
issued by Believers concerning their doctrines,
were issued too soon for the appreciation of the
world, and may now be laid aside as historical.
Something fresh, like new discourses, from the
fountain, is always the more palatable. A
great many of our fellow beings are now no
doubt looking and wishing for something new
and higher than the old standard of theology.
I have been astonished (particularly in the
time of the war) to hear of individuals who
had never seen nor heard of the Shakers. So
for the sake of sincere souls we are glad to
believe "THE SHAKER" is in season. The in-
formation respecting the Shakers in this quar-

ter (Ky.) has mostly been founded on slanderous reports.

Light hath need to come out of the East. May not the Eastern world be properly called masculine? The theory or germ of all arts, sciences, politics, governments and religions that have issued therefrom, never seem to fully develop until they reach the American (or more justly the Columbian) soil. *She* (America) will take all theories through the ordeal of righteousness, and if not approved, will by her be corrected, modified or expelled from the natal sphere; so that persecution, the engine of extreme intolerance, never can find an abiding foothold on her soil "while the world stands." The fond dreamers of monarchy, aristocracy, slavery, and of vicarious atonement, fore-ordination, election and reprobation, without regard to works; Christians living in sin, and believing in a physical resurrection, are already disturbed and uneasy in their slumbers by the sound of the gospel trumpet. Think, too, of the foolish theory of being born and regenerated without the co-operation of a Mother! It is apt to be the case when a child is ignorant of having a Mother, it cannot know much about its Father. All errors are shades or casts of ignorance, and ignorance abides in darkness—sin.

Is not Shakerism the only doctrine on earth built on the Spirit, and draweth together and formeth a body? If this is the case, will not all others divide, subdivide and scatter to the four winds, because of being built on the *letter*, not on the Spirit? If the institution of Believers had been thus started it would have gone down long ago. But being neither the planning of man nor woman, it has withstood much prejudice, opposition, persecution, privation, fatigue, hunger and thirst, heat and cold, day and night, adversity and prosperity. The work is of God, and the eulogy to Him belongs. The "well done" is due in glory to God. Man is but a worm of the dust. We believe that a new cycle and progressive step is rapidly approaching, and can welcome the dawn of a brighter day.

JOHN BARNETT, Pleasant Hill, Ky.

Answers to Correspondents.

Q. Is God a Trinity—Father, Son and Holy Ghost?
A. To us, God is a duality, male and female—Heavenly Father, Wisdom, and Comforting Mother Love.

Q. Was not man made in God's image?
A. Certainly; "male and female, God created them."

Q. Is not man a trinity—body, soul and spirit?
A. Man, being created in the image of God, is male and female—dual.

Q. Is not man a trinity—understanding, will, affection?
A. Man has five senses and many affections.

Q. Does not Paul say: "May your body, soul and spirit be blameless?"

A. We believe you have quoted correctly.

Q. Does not scripture say: "Dividing asunder soul and spirit?"

A. It does.

Q. What is the difference between soul and spirit?

A. To which we give an individual opinion, thus: The body is the soul's covering, or house; the soul is to the spirit what the body

is to the soul. All created things may have a soul, but the human soul alone contains a spirit. "And God breathed into (the animal) man the breath of life, and he became a *living* soul." This *breath* allies man to his Maker closer than aught else. The *soul* may wander into the ways of the transgressor—become dead through sin. Thus may the *soul* be corrupted; but the *spirit* is incorruptible, inapproachable by sin, and this *spirit* will lead the deadened *soul* back, through sufferings, to its Maker—God. The spirit and soul are immortal.

Q. Is not God the same yesterday, to-day and forever?

A. We believe God to be eternal—without change. Some of us have had revealed that all that has been *called* God, has not represented the infinite Creator to perfection. Each cycle passed has had its God—the best known representative spirit. The Jews had theirs—it permitted them to marry, fight, hold private property, etc. The true Christians have their God represented by the Christ spirit to Jesus and others. This representative of God will not permit its subjects to marry, fight, "nor possess aught they can call their own." Under the dispensation of Moses, God permitted and counselled retaliation; but under the more perfect type of the Infinite, the rule is, "Love even your enemies!" The God which Christ represents introduces us to a life that is eternal in the present tense—a virgin life, eternal here, and no change needs occur that it may enter the abodes of the blessed. Not so with those who fight, who are husbands or wives, or who engage in sinfulness. To us, the Spirit *Christ* is a fitting representative of the Infinite. *

Society Record.

MT. LEBANON.—The South Family have been improving the appearance of the village by clapboarding their laundry building—previously plastered externally; several new slate roofs are noticeable also. Second Family have razed the old landmark south of the dwelling-house—quite an improvement. They have slated the roof of the office-barn, surmounting the same with cupola and a glittering vane, which seems inviting the wind to blow from the right direction. Second Order have repainted their dwelling, rising quite high to do it. They have also re-roofed several buildings. Cart shed has had new foundation. Cow barn has been considerably repaired. The Church Family have put on 150 squares of slate this season. We do *not* like the black paint on their beautiful, new fence. North: This family is re-roofing brick shop, and making many other improvements. Canaan Families are looking beautifully; paint, with hard labor, have made a wonderful transformation! May God bless lower family—Canaan! The Society have made a donation of \$1,200 to Groveland.

WATERVLIET.—Company of visitors started for Mt. L. on the 8th. South Family have repainted several buildings, and improved dooryard considerably. Res. Ed. of THE SHAKER officiated at Mt. L. Church, August 6th. This Society donated \$800 to Groveland—a brotherly offering.

GROVELAND.—The ground, blackened by the late fire, is already improved by better buildings than those burned. Much regret is felt that the beautiful trees destroyed cannot be restored, only by years of patience. "So God works through the ages—when the old disappears, something better takes its place. 'Be ye followers of God, dear children.'" W. H. B. No one wishes Groveland a streak of good luck, more than THE SHAKER.

ENFIELD, CONN.—Church Family have built a new barn, 50 x 60, and are improving their grass considerably. "Our Second Family are building a large Sisters' shop and wash-house, the progress of which, if noted monthly, would be rather quaint and simple. Good health here."

SHIRLEY.—Plenty of rain, of health and of blackberries—the latter twelve miles distant. Early Rose potatoes, an abundant yield—thirteen hills make a bushel! If there is a saint on the earth, the *Boston Cultivator* makes John Whiteley appear as one!

WATERVLIET, O.—Harvest closed, commonly good yield; fruits, excepting berries, very scarce. General health.

PLEASANT HILL.—Eight Swedes landed here on July 30th. A protracted drouth still prevails; late crops and pastures will be very short. Br. Rufus Bryant is able to walk with staff. Thank him, kindly, for getting better. He intended starting for South Union on the 8th August. Hortency G. Hooser, one of the earliest settlers of this place, has sent us a communication for October. She lately observed, that "she had been trying a long while to make nothing of herself, but could not accomplish it, and would have to abandon it."

SOUTH UNION.—The boiler for engine, used for pumping water, exploded, injuring engineer Davis considerably. Paint has been doing wonders here.

Should be glad to get data from each Society by first of each month; unless received by this time, we cannot insert.

Elder F. W. Evans has been successfully prosecuting a course of lectures in London. We have received *The Globe* containing a good report of one. THE GOLDEN AGE, the most excellent of N. Y. journals, contained a characteristic letter from him in Aug. 2. We received a letter for THE SHAKER from his pen, but too late for publication. He returns on the 24th of August.

THE SHAKER.

MONTHLY JOURNAL,

DEVOTED TO THE EXPOSITION OF RELIGION,
ACCORDING TO SHAKER THEOLOGY.

FIFTY CENTS, PER ANNUM, IN ADVANCE.

G. A. LOMAS, Resident Editor, Shakers, Albany Co., N. Y.

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PUBLICATIONS.

Christ's First and Second Appearing	\$1 25
Dunlavy's Manifesto	1 25
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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by, and under the direction of the Mt. Lebanon Bishopric.

VOL. I.

SHAKERS, ALBANY CO., N. Y., OCTOBER, 1871.

No. 10.

Home Again.

When drawing nigh unto the wharf, on the steam-tug that landed us from the Atlantic, it was a happy sound when some of the officers said: "Your people are waiting for you." And it was a joyful meeting with a company of Elder brethren and Elder sisters from different families, among whom was the ever-welcome presence of "the Managing Editor," G. A. Lomas. How good to meet with loved ones after long and distant absence!

Having sailed on the 1st of July in the Atlantic, under Captain Murray, we landed from her, now under the command of Captain Perry, on the 4th of September.

We have received from my dear friend and fellow-traveler, J. M. Peebles, the representative of the Spiritualists of America, the following communication for the little SHAKER, which will speak for itself. F. W. EVANS.

STEAMER ATLANTIC,
WHITE STAR LINE,
September 3, 1871. }

Editor of THE SHAKER:

It is Sunday at sea. The mimic bell has summoned the passengers to the saloon for divine worship. Bibles, prayer-books, hymn-books, are strewn around loosely upon the table. A pulpit is improvised—all is ready. The English clergyman, richly vested, appears, to read the service. The measured mechanical music now reaches our ears. Is this serving God? Does God require any such cold, formal service? Would not feeding the hungry, clothing the naked, and educating the masses in the principles of justice, equality and charity, be infinitely more acceptable in the sight of God and angels? Elder F. W. Evans, ourself and a few others retired—retired as a protest against making the English church service a sort of religious steam-boat "church and state" institution on board the White Star line of steamers. No American, touched with the fires of freedom, or thoroughly alive to the genius of this progressive age, can for a moment encourage any thing that tends to a church and state establishment—the entering wedge of which is the strenuous effort now being made by sectarists to put "God," the trinitarian God, into the Constitution. This done, and the Declaration of Independence becomes a nullity, and religion degenerates into theology, bigotry and persecution unto death. *This done*, and farewell

to freedom of speech and press—farewell to that freedom which now grants to all the organizations, orders and denominations of the land the privilege of worshipping God after the "dictates of their own conscience." The virus of churchal sectarianism is as poisonous to-day as in the sixteenth century. Let Americans be on their guard.

ENGLISH LANDS.

Travel in any direction from London by the interlacing railway conveyances, and you involuntarily pronounce England a garden. Industry has seemingly carried cultivation to perfection. There is a neatness, a thrift in the agricultural districts seldom seen in America, where lands are cheap, and where wide prairies are waiting to respond to plow and sower. Though meadows, hedge-rows and waving harvest-fields charm the eye, the soul is burdened with the knowledge that only the few own the soil. Land monopoly is the rule in the British kingdom. Few seem to ponder upon the fact, that the right to life presupposes the further *right* of each individual to sufficient soil to sustain that life. The land-holders in her "Majesty's realm" are rapidly decreasing. It is said, and without contradiction, so far as we know, that a hundred and fifty persons own to-day one-half of the land in England; while twelve proprietors hold, and professedly "own," nineteen and a-half millions of acres in Scotland. Magnificent mansions, elegant parks, and vast deer forests with odious game laws, abound for the comfort and amusement of English noblemen, while the starving poor beg for bread. London journals reported one hundred and fifty thousand paupers in the city alone, last March. It is also estimated that there are a million more women than men in England. Poverty and dissatisfaction are on the increase. Elder Frederic bore a strong testimony, in all his public meetings that we attended, against the terrible condition of things in Britain—the land of his birth. Is not America, England's younger brother, imitating her in sundry wicked schemes of land monopoly? Capital is continually concentrating, and, through cunning and cupidity, banking institutions, railroad corporations and land monopolies are becoming fearful engines of power, making the rich richer, the poor poorer. When, oh! when, will selfish, land-grabbing Americans feel the heaven-voiced principle of equality—feel the pentecostal fire—feel the descending baptismal flame—and verify the conviction by this apostolic practice: "And they that believed had all things in common"?

THE ENGLISH MISSION.

A long time ago, we read the great speech of Elder F. W. Evans, made at the Rutland Convention, in Vermont. Some six years since, I met him in New York. Handing me several Shaker works to read, he utterly astounded me with his perfect familiarity with spiritualists and spiritualism. He had been converted from cold materialism to a knowledge of the future existence through his own personal mediumship. He further surprised me by relating wonderful manifestations he had witnessed in their communities, and through our media who had fled at different times to their societies for rest and mental recuperation. This interview interested me in Shakerism, its testimonies in favor of present inspirations, communications, peace principles, temperance, etc., etc. Work with all true workers for reform, has been my motto for years. Denominational names are but "tinkling cymbals." To this end, those joint conventions of Spiritualists and Shakers were held last winter in Cleveland, and Troy, N. Y., to the satisfaction and mutual profit, we believe, of both parties. Elder Frederic's first London meeting was held in Cleveland Hall. The audience was composed mostly of Spiritualists and Secularists. Mrs. Emma Hardinge was present, and expressed herself highly delighted with his radical utterances against orthodox theologies and monarchical governments. He also publicly testified to the *facts* of Spiritualism. The great meeting was held in St. George's Hall, Langham place. W. Hepworth Dixon, Esq., author of "New America," "Spiritual Wives," etc., occupied the chair. The large hall was densely packed before the hour for service. After the lecture commenced, a continual stream reached the outer door, and then left, unable to gain admission. There were present, members of Parliament, distinguished journalists, prominent Darwinians, clergymen, Spiritualists, Secularists, social reformers. The music was excellent. And never have we seen greater attention paid to a speaker than to Elder Evans upon this occasion. The "Spirit of the Lord was upon him." Occasionally there was a dissent; as, for instance, when he advised the English to dispense with the "bishops and noblemen constituting the 'House of Lords,' and put women in their places!" He further shocked them when declaring that the repenting, warring "God of Israel" was nothing but a tutelary divinity—and that the seventy communities of Shakers in America were so many communities believing in present revelations and spirit minis-

trations. As a whole, the audience was charmed with the simplicity, sincerity and solid logic of the speaker. Mr. Dixon did himself great credit as the presiding officer. To James Burns, editor of *Medium and Human Nature*, and publisher of spiritualist literature in London, belongs the honor of getting up this and a series of meetings for the Elder in the provinces. At several of these gatherings he presided as chairman, making at each an appropriate opening address. Friend Burns is an inspired man, with great versatility of talent, and Mrs. Burns is truly a "helpmeet." They have two rosy-cheeked boys, perfect specimens of health, that never tasted of meat nor medicine in their lives.

A GROVE MEETING.

It was our privilege to be present at the first large open-air demonstration of Spiritualists in England. The meeting was held at Bowling Hill, near the city of Bradford. Those gifted in calculation, estimated that there were two thousand present. It was a grand spectacle. Mr. Burns, elected president by acclamation, made the preliminary speech, earnest, eloquent and catholic. Elder Frederic, ourself and others addressed the hungering crowd. It was a grand success. At the second session, after the Elder had given a detailed account of his conversion from Robert Owen Materialism to Spiritualism, he elaborately elucidated the leading principles of Shakerism. The interest was intense, and the questions interesting. The Elder showed great wisdom in answering them. Take these as samples.

"If Shakers do not marry, how do they increase their communities?" "By gathering in from the world those who have ripened up for the sickle—ours is the harvest order." "But did not God in the beginning of creation command men to multiply and replenish the earth?" "I do not know, not having been there at the time; and then, other than the instincts of the earthly nature, a special command from God to insects, beasts and men to 'replenish the earth,' would seem quite useless. They certainly do *such business* now without any direct command from God." "Well, if all should turn Shakers, would it not run the world out?" "I apprehend no immediate danger of all men turning Shakers—the cross is too great and the life is too self-denying. And, as for running the world out, the tendency, considering foeticide, abortions and illegitimate offspring, seems to 'run' in a different direction at present. But, if the world should be 'run out,' the calamity would not be very serious, inasmuch, as upon the Darwinian basis, there are plenty of *monkeys* in Asia and Africa to get up a new race; and this might be an improvement!" "But you oppose marriage." "Nay, friend, *not marriage per se*. The marriage relation is legitimate on the earthly plane, for reproduction, as Moses taught. But ours is the resurrection order—a degree above—and bears the same relation to the world that the spirit bears to the body."

My work in England was mostly of a business character, relative to the publication of

Higgins' "Anacalypsis," new edition of "Jesus—myth, man or God," and the gathering of facts for the European department of the Year-Book of Spiritualism for 1872.

PERPETUAL COMMUNISM.

Without pronouncing judgment at this time either for or against the ascetic orders of the ages, I confess myself astonished, after reading the histories of the East, at the silver threads of celibacy and communism that run like crystal waters through all the nations of antiquity. Jamblichus, writing of Pythagoras' visit to Italy, says:

"More than two thousand, in the first public discourse of Pythagoras, were arrested by his doctrine, who, together with their wives and children, forming an immense auditory, and having founded the community called *Græcia Magna*, received from him laws and ordinances, which they regarded as maxims of divine authority, and which in no instance they transgressed, but which the whole assembly with one accord obeyed; being admired and proclaimed *blessed* by all around. They had their goods in common." (*De Vita Pyth.*, c. 6, p. 22.)

The learned Philo, writing of the wise men of Egypt, observes that

"The object of these philosophers is manifest from the title which they assume. The men, and even the women, call themselves *Therapeutæ*, that is, *Healers*, and this with propriety, as professing a medical art superior to that practiced by men of the world. The latter profess to heal only the bodies, while the former cure the souls of men, when seized by disorders, when occupied by lusts or by an innumerable multitude of other vices. The persons who profess this art, embrace it not from education, nor from the persuasions of others, but because they are seized by the love of Heaven. Thinking themselves already dead to the world, they desire only a blessed immortal existence. They fix their habitations on the outside of cities, in gardens and villages, seeking retirement, not, I conceive, from religious hatred of mankind, but to avoid a pernicious intercourse with the world. This society now prevails throughout the habitable globe, the members thinking it their duty to share with Greeks and barbarians the consummate blessings they enjoy. They have a sacred apartment in which they perform the mysteries of a holy life. Into this place they bring neither meat nor drink, nor anything but the laws and divinely inspired oracles of the prophets. The idea of God is ever present to their thoughts. Many of them deliver magnificent visions, suggested by their sacred philosophy in the home of repose. Their clothing is plain and simple. They eat no food more costly than coarse bread, regarding plenitude as prejudicial to both body and mind. They practice great humility; and, holding all things equal, each seeks another's good."

The Jewish historian, Josephus, writes thus of the Esseneans:

"They cherish mutual love beyond other men. They reject pleasure as evil; and look upon temperance and a conquest over the passions as the greatest virtue. There prevails among them a contempt of marriage; but they receive the children of others, and educate them as their own. * * * They despise riches, and are much to be admired for their liberality; nor can any be found among them who is more wealthy than the rest. It is a law with them, that those who join their order should distribute their possessions among the members. They wear white apparel; and neither buy nor sell among themselves. They avoid oaths—teach the immortality of the soul, and hold forth the rewards of virtue to be most glorious."

* * * The course of life they pursue is exempt from change or the caprices of fashion, and they bear some resemblance to the communities said to subsist among the Dacians."

The Hindoos had their Rajahs, the Egyptians their Therapeutæ, the Syrians their Esseneans, the Greeks their Pythagoreans, the Romans their Anchorites, and the Mediæval ages their Hermits. These often fled to deserts to escape persecutions. Finding solitude sweet, they remained. Athanasius, Basil, Chrysostom, Gregory of Nazionzen, Jerome, Augustine, Evagrius, Cassians, and others of the first centuries, encouraged or practiced lives of retirement—lives of self-restraint, celibacy, poverty, and the exercise of charity and good deeds towards all men.

When the principles of self-sacrifice, benevolence and mutual love abound among individuals, races and nations as reigning forces, then will dawn the Republic of Plato, the Arcadia of the poets, the Eden of the bards, and the happy-valleys of the seers seen in visions. These golden days are coming. The peace echoes of the Quakers, the reform principles of these seventy Shaker communities, the radical teachings of Elder Frederic, the daring enunciations of William Denton, the brave utterances of Lucretia Mott, the pathetic pleadings of Mary F. Davis, the eloquent orations of Emma Hardinge, and the stirring appeals of other great-hearted philanthropists and speakers, are harbingers of the millennial era. Each religious cycle yields its harvest sheaves. But before the victory, before the shouting of the "harvest home," comes another outpouring of the Revelator's "vial of wrath." Crucifixions precede transfigurations as do thunders the storms that purify the air. A religious-political war-cloud is gathering in the distance. Only the ministry and mediation of spirits can arch this cloud with the rainbow of peace. Let Shakers, Quakers, Secularists, Spiritualists and Liberalists *all* form a solid phalanx to meet the emergency, using "spiritual weapons" for the pulling down of strongholds and the up-building of the temple of truth.

J. M. PEEBLES.

Life in God.

Intelligence and Love are the primary attributes in the Godhead; all others are subordinate, and move in harmony with these.

Without supreme intelligence, the universe of mind and matter *could not exist*. No other attribute is adequate to the comprehension and execution of the stupendous whole! Remove intelligence, and what remains?

Love is the *feminine* in God, the Mother of all *their* children in the universe. Wisdom is the appropriate *use* by the Supreme, in the design and creation of the universe of mind and matter. Power is only the inherent force of God in creation. Judgment is only the Omniscient exercise of the divine mind and will.

Love is the attraction of mind and matter, and *binds* the stupendous whole—the universe of God. Remove love from the human soul, and what remains to time and the children of earth? We should immediately fall asunder and become extinct.

Between supreme intelligence and love there

has been an eternal union, co-existence, mutual recognition of excellence, and immutable purpose in the grand design—Perfection absolute!

Love is the *magnet* of creative intelligence, and draws *her* children to herself, and the embraces of each other, and contiguity in the procreative union; without love, the sexes are a nullity, and an unmeaning distinction of creation.

We can only reason by the powers of body and mind given us; these powers acting on the objects of time, and, by analogy, necessarily rising to a higher source, give us our ideas of ourselves, and of a Supreme intelligence.

We find ourselves in this lower sphere, male and female, a perfect adaptation of the appropriate, productive power, and the love principle, or passion in co-operation.

By analogy, we ask, are (there) Father and Mother in God? As we are only recipients of their gifts, could they impart attributes not contained in themselves? The whole creation, as far as we comprehend it, is male and female, and the female as Mother, and centre of influence in the family!

Come, ye savans of the earth, these are facts, and logical deductions; we ask you to fairly examine the same, and publish to the world your conclusions.

On this subject we have the testimony of the holy Saviour, in these words: "Have ye not read, that He who made them *at the beginning*, made them male and female, and said, for this cause, shall a man *leave* father and mother, and shall *cleave* to his wife, and they twain shall be one flesh: wherefore *they were no more* TWAIN, but one flesh." "What, therefore, *God has joined* together, let no man put asunder." Mark! In the procreative union they are one; so pronounced by God, and so confirmed by the Son.

The teaching of the holy Saviour, not only acknowledges, but confirms the Mosaic account of creation, as male and female, and also their likeness to the Godhead: "And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, etc. So *God created man in His own image*, in the image of God created He him; male and female created He them: and God blessed and said unto them, be fruitful and multiply, and replenish the earth, and subdue it."

This is the record of the Bible, as plain as the English language can make it, as expressed by God himself, that God is male and female; and that Adam and Eve are one, the express image of them or him, as you please.

Those who believe the sacred record, are as sacredly bound to receive His testimony! There can be no shadow of doubt or turning: it is yea, amen!

Three males in the Godhead are a monstrosity, and repugnant to every feeling in humanity! A barren conglomeration of unproductive elements. The holy Saviour never told his disciples that there were three male persons in His Father, and that He was one of them.

But this Trinity is a most mortifying and degrading image, in the Christian (?) galaxy; borrowed, yea stolen from Oriental mythology.

Go into the Hindoo temples, and you will there find his catholic majesty, and the Hindoo worship nearly verbatim to that of the holy See.

The Hindoos, Tartars and others say, the west inherited or borrowed catholicism of their oriental brethren; the catholics deny the charge, and say, the missionaries carried the sacred dogma to the heathen nations; but every oriental scholar knows that the gods belonged originally to the east, and that the west is the dupe of paganism.

The missionary Huc, on his way to China, tarried over winter in the Tartar city of Lassa. Here he made the acquaintance of a young Tartar prince, and spent most of his time in converting the young nobleman. In the spring before his departure, Huc thus addressed his young friend: "I am about to depart on my mission, and wish to have a memorial of my labors. I think you are fully prepared to enter upon the solemn rites of our sacred religion; I propose baptism." Said the prince, "Stop, my worthy friend, you are quite too fast; I have listened to you attentively all winter, and perceive, to my astonishment, that our theologies are identical." "O, well, well," said Huc, "our missionaries have been here, and taught you these sublime truths." "Quite too fast again," said the prince; "Whatever of religion, law, physic and the sciences you have in the west, all are oriental, and the east are your teachers." So Huc departed on his mission, "a wiser if not a better man."

WM. REDMON, U. Village.

In character, in manners, in style, in all things the supreme excellence is simplicity.

Nothing new, nothing great, nothing curious, nothing marvelous, nor even miraculous in creatures, tends in the least to effect the work of regeneration. This is wrought by daily *self-denial, mortification and suffering*; by quietly and patiently doing and suffering the will of God in preference to our own.

Nothing can long delight him who delighteth not, above all things, in God.

True repentance is turning from evil to good; from self to God.

Tears, without turning, will never be owned for repentance.

Grant, O Heavenly Father, that I may fear nothing but sin; hate none but self; love nothing but thee and thine.

Count not that time lost which is spent in meditation and prayer.

PELHAM.

Innocence.

True innocence is like a bright, lovely jewel; this jewel is easily tarnished. How important then, that we keep it bright by a life, pure and unspotted. We should shun the very appearance of evil, even in thought and feeling.

To my mind, true innocence consists in living a life so pure, that nothing will enter the mind, but what is perfectly refined from all grossness and everything that would lead thereto, so that if our thoughts were written, there would be no occasion for shame. The innocent mind has needs of keeping no guard, nor taking thought, for fear of overstepping the bounds of modesty; for as the heart is, so will be our *words and acts*.

Innocence will join us to the angels, and fit us to dwell with them.

JULIA E. PIERSON, Shirley.

Thoughts by a Shaker Sister.

David said, "I am fearfully and wonderfully made." This is true of every man and woman. Our life, in all respects, is a wonder. We live and move and have an existence. We breathe—some unseen power keeps the machinery in motion—the heart beats; the tongue moves to sound forth the thoughts of the brain and feelings of the soul, and the ears of others catch those sounds; thus mind meets mind and we impress our thoughts upon others. The eyes, the sole medium through which light is transmitted to the body, are wonderful in their construction. All the members of the human body (if healthy) move in conformity to the will-force, or in unison with the controlling governing wheel of the machine; the intelligence coming through the brain. We eat, we drink, we wake, we sleep. Who can tell how all the vital forces operate? and how the subtle agencies are brought to bear upon the human organism, so as to retain the equilibrium, and preserve the harmonious action of all the parts?

We speak of life and death. Life represents action. "Life is *heat*; Death is *cold*," means decay—dissolution. Does the philosopher, the theologian, or the greatest seer of the ages, understand the *modus operandi* by which this "harp of a thousand strings" is constructed and attuned?

We see an ordinary machine, produced by man's ingenuity or intelligence, and perhaps comprehend how, by wind, steam, or water, as a propelling force, the wheels are set in motion; but the thoughts—the reasoning powers—of human beings, the emotional feelings—feelings of joy and sorrow, of love and hate—who understands their origin, so that they could take us by the hand, and lead us along the path which conducts to the fountain, and reveal the mystery?

"Help, Lord, for the godly man"—the preserver of the earth—"ceaseth; for the faithful fail from among the children of men."

Whether the above quotation is applicable to our own time, keen observers of men and things, of cause and effect, must decide.

One thing is certain; that is, "*Truth*," as applied to *practical* life, does not, at the present time, "ride (very) prosperously through the land." "All have sinned," have violated the physical and spiritual laws of their being, more or less; and few indeed do good—do right—according to their highest conception of right. Is there a remedy? If so, where is it to be found?

A crucified Jesus has been preached; runners have gone up and down through the land crying, "Lo here! and lo there!" Spiritual teachers and modern prophets have arisen; periodicals and daily journals have become very numerous; and others are springing into life; and now, by the aid of the iron horse, which wends its way among the hills and valleys with almost lightning speed, from the Atlantic to the Pacific, they are conveyed from city to city, to every hamlet and nearly every cottage throughout the civilized land over which the cultivator has passed. Knowledge is thereby increased; but "the wicked continue to do wickedly;" and true understanding, touching the Christian life, is, to a great extent, hidden from mortal sight.

Christendom is full of names—sects. Many churches, with their towering spires pointing somewhere, attract attention from those who are thirsting for the spiritual waters of life, “as the hart panteth for the water brooks,” and they ask the learned divines, “Is righteousness, which maketh men and women righteous, *practically* righteous, found within these courts?” Their answer is, “No; we rely on the merits of a crucified Jesus! By his stripes we are healed! By his righteousness we shall, in the future, be saved!”

The people known as “Shakers,” have not sought to be numbered with popular Christians—the sects called orthodox. They have dwelt alone, and have preferred to let *works*, rather than worldly profession and gorgeous display of Church paraphernalia, bespeak their faith. As birds, they have fled to the mountains—the highest revealed spiritual truth—and sought cover “under the wings of the anointed cherub.” There they patiently wait, drinking in inspiration from the celestial spheres, and watch for the bright morning star to arise, the precursor of a new day, when an angel messenger to the present generation will come forth, who will speak unto the Churches and breathe the breath of life into them, and cause them again to “rise and stand upon their feet”—re baptize them with the same spirit which first called them into being. They have, for a long time, lain as “dead bodies in the streets spiritually called Sodom and Egypt”—sensual pleasure, and the darkness arising therefrom—“where our Lord was crucified.” The carnal life is opposed to the spiritual, and always kills the life of God in the soul.

When the first angel messenger has performed a work, then another angel will follow, who will testify of the dual God, and the dual Christ—a living, risen Saviour, who will walk with those who are willing to enrobe themselves in linen white and clean—*virgin purity*. Then the voice will be heard, saying: “Come up hither”—to the higher life.

Modern Spiritualism is an angel of light, and has wrought a great change in society. Not a quarter of a century has passed since a believer in spirit communings was called heterodox. *Revelation* was a thing of the past, except in *natural science*. Not one spirit friend was welcome to bear a torch-light of truth to this sin-darkened world.

Spirit influences have now become so strong and subtle, that they have found their way into almost every household, and pierced nearly every circle. It is doing its work—shaking old-established creeds and dogmas, “confounding the wisdom” of the hierarchy, and is “bringing to naught the understanding of the prudent.”

In this way, God will pull down what man has builded that is false. *Truth alone will stand!* All the dashing, surging waves of error and superstition that may beat against it cannot move it! *Truth will live!* and all who build upon it will live! such will behold a risen Saviour, and feel his power. *Truth has no bounds*; as it is co-eternal with Deity, so it fills immensity! Error must fall before it. May God, through the medium of his own choosing, speed the work! A. DOOLITTLE.

Inspiration.

A very interesting study, to the observer of Nature, is the combination of its various elements, whether spontaneous or artificial. The solid earth itself, with its ocean and its atmosphere, is the result of this union of elements. One combination produces the delicate plant with its exquisitely beautiful flowers, and another the stately tree—the glory of the vegetable realm. One, the sparkling gem; another, that which gives us the material for our most durable and magnificent edifices. One furnishes that which is agreeable to the sense and productive of health and vigor; another, that which is every way disagreeable and even destructive of life. Separate these into their constituent parts, and the beauty, the fragrance, the solidity, and even their foul and destructive characteristics disappear.

The grand truths to be deduced from these facts are, that the various results which are effected in the material world are *all* owing to the different combinations of its elements; that these combinations and their results are all under the control of the Divine Mind; are partly within the power of created beings at the present time; and, in the future, so far as they affect man's condition, will be wholly under *his control*. For, it is not to be supposed that our chemists have arrived at all the ultimates of things in their various analyses of Nature, though they have resolved substances into more than sixty of, what they call, *primates or elements*. And even Huxley, with his newly discovered *protoplasm*, is likely to be surpassed by future analysts. Reasoning from what has already been discovered by man in the realms of Nature, it is not contrary to the deductions of sound logic to believe that hereafter he will so far penetrate into what are now its secrets, as to be able to give unerring rules for the maintenance of physical health, and, as a necessary consequence, such as shall have an important bearing upon the moral status. Much has already been done towards “a consummation so devoutly to be wished;” but the manifest uncertainties in our various schools of medicine declare how very far we are yet from that most desirable state of things. And the numerous schools for moral health show that there is, at least, among the masses as much uncertainty respecting the true mode of the soul's salvation as of that of the body. And yet, we have all learned something. We have learned that there are certain influences to be shunned if we would maintain physical health, and others to be earnestly sought after. There are those, also, that affect the moral well-being, equally to be avoided, and others, again, to be ardently desired.

“Evil communications *corrupt good manners*,” because, like the atmosphere charged with elements that enter not into its constituent parts, they insinuate themselves into the moral system and deposit there what does not belong to the soul. We may shun all these. We live in a physical atmosphere liable to be corrupted by various influences, but we may build our residences above them, so as to be beyond their reach. We are in a world, also, whose moral atmosphere is tainted by various hurtful things, but we may choose that portion of it which is

far away from their contaminating influences. The prophetic language of past ages corroborates this. “It shall come to pass in the last days that the mountain of Jehovah's house shall be established in the top of the mountains,” far above the moral miasmas of the marshes below, where the pure breath of heaven completely fills field and forest, avenue and dwelling. The angel that talked with the prophet Zechariah made this declaration: “Jerusalem shall be inhabited *as towns without walls*,” or, literally translated, *as country villages*; evidently a literal and truthful prophecy of the actual dwelling places of “Jerusalem which is above;” above the old one with its narrow, filthy, disease-producing streets, and its lofty, war-enticing walls, and above everything that is low in its moral and spiritual condition. “I,” says Jehovah, “will be a wall of fire round about, and will be the glory in the midst of her.” He is her protection both from external foes and internal vices, better than walls of stone and gates of brass. The Divine Breath goes through her fields, her streets and her dwellings. It makes music in her groves, moves in her waving grain; and manifests itself in the beauty and fragrance of every flower that greets the eye. Entering into the innermost spirit of every one enrolled as a citizen of this Jerusalem, and working outwardly, it brings everything within him into the completest harmony with the whole.

“Every divinely inspired scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect.” He in whom God breathes the divine life, may impart that life to others, and even his writings, though subject to numerous copyings and translations, will have an influence for good on all after generations, so that the apostle has justly styled such, “God-breathed scripture.” This inspiring influence is not confined to the books of the Bible, whether Catholic or Protestant, but is discovered, also, in the writings of many others, by those whom the Divine Spirit illuminates.

This life-giving breath was that which inspired John Wesley on that memorable occasion when, listening to the reading of Luther's scripture comments, he felt a strange glow in his heart. It was this which gave him “thoughts that breathed and words that burned,” and made him so efficient in turning others to righteousness. If, however, he had given more heed to the word that spoke within him than to those written by Luther, he would have effected a more thorough work than he did; though, it is true, Luther's theology could not shut the divine teachings wholly from his soul. This, also, dwelt largely in George Fox, as a fire within him, constraining him to cry aloud and spare not the vices of his age. This pure breath of Heaven became the permanent life of Mother Ann when she had wrought out her redemption from the lower life; and, in the possession of this, she could say, “If there is anything within me contrary to God, I do not know it.” This was recognized by many of her devoted children as soon as they came into her presence; was felt in her singing, in her words of encouragement, and in her reproofs of sin.

This must be the life-element of the Christian,

which shall purge from his entire being whatever does not belong to the life of Heaven; must create within him new desires and dispositions that will, in the end, infinitely surpass the best which he possessed previously. When this is effected within him, then is accomplished in him, in its highest sense, the divine fiat, "Behold, I create all things new!"

WM. H. BUSSELL.

Physical Improvement.

It is not a question, but a settled fact, that physical culture and improvement should go hand in hand with spiritual progression. It is uphill work to be good Christians, unless we learn to live rightly, physically, and obey the laws of life and health. A sound mind in a healthy body is the best condition in which to live out the true principles of Christianity, and enable us to do the greatest amount of good, spiritually and physically.

Let us set about the work more earnestly, to correct all the wrong habits of life. Let us learn to take care of our health, keep the digestive organs in good order, being careful not to overtax them. Our food should be healthful, and healthfully prepared; we should eat our food slowly, with thankful hearts and cheerful spirits. There is much said and done to suppress the sin of intemperance in alcoholic drinks, while the great sin of gluttony is winked at; and who is wise enough to tell which is the more deplorable, the more effectual in breaking down the constitution, benumbing the senses, depressing the spirits, and unfitting people for active duty? The Shakers have made some efforts to reform and overcome the wrong habits of life; they have gained some victories, but have more yet to gain. Would it not be well for some to speak through THE SHAKER in regard to these matters? Let the testimony go forth, both to Shakers, and to others who have ideas that need to be shaken. Those living in the order of nature, in the marriage state, should so live as to produce healthy offspring; such as will make good Shakers. The world stands in need of more Shakers, to act as a balancing power; to keep in check the increasing tide of human depravity. It is for the world's interest to have more good Shakers on the earth.

Then, let all be awakened to feel the need of coming up higher; of living holier and practicing more self-denial; and let all who feel that they are able to bear the *Shaker cross* and *live the life*, be Shakers.

WM. H. WETHERBEE, Shirley, Mass.

The End of the World.

This subject is being agitated at the present time with increased animation. "The *World's Crisis*" is positive of this event occurring within five years; when the earth will collapse, and Jesus make an appearance to save Second Adventists from the otherwise general destruction. We have before us a pamphlet,* written with much sincerity, and compiled with much mathematical ingenuity, declarative of the destruction of the physical world in the year 1873. We are believers in the ending of the

world, and of the appearance of Christ's Spirit; and make no objection to the times that have been set; but of choice would name 1871. We have a hopeful faith that the world will end in 1875; also in 1873; and nearer still, the present year of 1871!

The world to which we refer is the world of sin; others allude to the physical earth. The result of our opinions, would be perfected Christian characters, by being those "upon whom the ends of the world have come," as really to-day as two or four years hence. The result of Miles Grant's opinions would be the resurrection of dead bodies; weeping, wailing and gnashing of teeth on the part of the multitude, while a few would rise to ineffable glory in perfected physical trim. If the world is to end, we say let it end to our largest Christian profit; at the expense of our pride; our lusts; to the destruction of all that makes us unlike our pattern—Jesus, who became the Christ. Our earth is too pretty to be destroyed; but our evil dispositions, made up of the world, are only worthy of annihilation, and the quicker they merit their just dues, the better for the individual and the race.

Our beautiful earth will continue to revolve, we believe, a few centuries longer; but the work of purging from our souls "the beggarly elements of the world" should commence at once; let these come to an immediate ending. The elements composing the world which should end, are "the lusts of the flesh, of the eyes, and the pride of life;" and "be of good cheer," said Jesus, "for I have brought these elements to an end." Putting an end to the world, after the manner of Jesus, causes the dead to rise—the dead in sinful works; for they cease their sinfulness and are resurrected to the life of the righteous. The Adventists are looking in the *clouds of earth* for the coming man; while they should seek among the *clouds of heavenly witnesses*, the truth, that the second appearance of Christ will be through the *feminine order*! But why dwell upon the second appearance of Christ, while so few are assured that Christ has made a *first* advent? The first appearance of Christ to any individual will have the effect of saving him from his sins; not from the penalty of past sins, but from the necessity of transgression in the present and future. How many experience this salvation? to just so many has Christ appeared, no more. And none can realize the second advent of this blessed Spirit, until they have experienced the baptism of the *first* appearance, which will put an end to the world of sin, ere the second advent can take place. All will yet experience the end of the world. All will be visited by the Spirit of Christ. But these occurrences will not happen simultaneously to all. Some have already put an end to the world in themselves, and are experiencing the blessing of Christ's Second Appearance! Others are ripening up to be harvested from the world, by the harvestman—Christ; then will they willingly forsake a worldly life; all that composes the practice of "the children of this world" will be brought to a speedy close. Here is the hope of the people called Shakers—having ripened up to the necessity of living angelic lives, they are those "upon

whom the ends of the world have come;" and they look for the continuance of their organization, to those whom the Spirit of Christ will similarly affect. But the people generally, at present, seem too devoted to the pleasures of a worldly life, and are quite unwilling that these should end. Elder Grant, while looking for a general smash-up in 1875, is quite unwilling to become "a eunuch for the kingdom of heaven's sake" before that time; and we will have patience with him, and all other Adventists, if, upon the non-appearance of Jesus; the continuation of the earth in its course; the willful adhesion of dead bodies to their graves, and the absence of a general conflagration, they will come to the common-sense conclusion, that what they are earnestly looking for with their natural eyes, will occur only in a spiritual manner and be spiritually discerned. Many arrived at this conclusion after the failure of 1843; and are among the staunchest supporters of the principles of the Shaker Church to-day. They have since seen the earth, and earthly pleasures pass away with a great noise; they have heard Gabriel's trumpet sounding the "come up higher" invitation; they were dead in trespasses, and were raised up to the mount of salvation; and when they realized their mistake they sung, as all sincere Adventists are destined to sing:

"Adieu, adieu, vain world, farewell!

I find no rest in thee!

Thy greatest pleasures form a hell

Too dark and sad for me!

Alas, alas! I have too long

Preferred thy sinful crowd;

I've listened to thy siren song

'Till mercy called aloud!

"Adieu, vain world, I say once more;

I'm bound for Canaan's land;

I see a happy world before,

Prepared at God's right hand!

On life's tempestuous sea I sail,

Where countless billows roll;

Yet Christ, my pilot, will not fail,—

With him, I trust my soul.

"He can command the roaring tide,

And silence all my foes;

With courage, safely I can ride

Through every wind that blows;

And as I daily homeward steer,

Toward the sweet land of peace,

This world does less and less appear,

And all its charms decrease!

"While shining millions, sailed before,—

Who've gained the port above,

Found nothing in old Babel's store,

That they could prize or love;

That everlasting glory bright,

Will tarnish all below;

Just as the sun's meridian height

Forbids the stars to glow!"

Be strong, be steadfast in fair virtue's cause,
Nor fear reproof, nor covet vain applause;
Heed not of evil tongues the envious strife,
Nor the loud storms that rage in human life.
On truth's firm basis let your hopes remain,
And seas may rage and tempests roar in vain.

'Tis easiest dealing with the firmest mind;
More just when it resists, and where it yields, more
Blest are the lips that open but to bless! [kind.
That never yet the gentle heart belied!
Still prompt to smile, to praise, or to caress,
And ever slow to censure or to chide;
Blest shall they be on earth by all who hear,
Nor their vocation change in heaven above;
For what do angel lips in that bright sphere,
But sing of praise, of mercy, and of love.

How terrible is passion! how our reason
Falls down before it; whilst the tortured frame,
Like a ship dashed by fierce encounter's tide,
And of her pilot spoiled, drives round and round,
The sport of wind and wave. CONN.

* "The Midnight Cry!" by Barbour.

Let Truth roll on.

Roll on, thou mighty tide of Truth, and deluge all the land;
Sweep error from a suffering world, where now it holds command.
Roll on, roll on, nor cease to flow, 'till each vile weed shall die,—
The worthless tares and bitter fruit sown by the enemy.

Too long already hath this tide set back upon its source;
But yet 'twas gaining added strength and a relentless force;
And as the rains from heaven descend, this swelling torrent deep
Shall dash the foam impetuously, and o'ery barrier leap.

Then raise the flood-gates, free its course, and let it onward go;
The thirsty earth will drink it in, and better fruit will grow.
Why should we waste our precious stores, in this the time of dearth,
When lo! grim want and famine gaunt, are stalking o'er the earth.

Why not set free this blessed stream, to irrigate the land;
Why not "go into all the world," obeying Christ's command?
These solemn thoughts and feelings deep, are surging in my soul,
I can no longer silence keep, Truth must and will control.

To wakeful watchers, it is true, the night seems very long;
Some fear in darkness should we work, it might be all done wrong;
But morning now is dawning bright upon the traveler's way,
And glorious rays of gleaming light declare the coming day.

'Tis time for gospel light to spread abroad o'er land and sea;
And man must learn that nothing else but truth can make him free.
O, let it have an outlet wide—let gospel graces shine,
'Till all can see and own, that love and virtue are divine.

E. H. PERSONS, Harvard.

Retrospection.

A century has passed since Mother Ann's gospel was revealed to mortals; and, though we may think the progress slow, that but little has been achieved, yet let us consider how great, how laborious, was the work of the first pioneers. I have watched the rise and progress of Pleasant Hill from my childhood up, for sixty-two years. I saw the brethren, with their own industrious hands, fell the sturdy oaks and maples, right here, where our large and commodious dwellings now stand and have stood for many long years. I saw very soon, young as I was, that providing for the outer man was not their greatest aim, but they sought first the kingdom of heaven, and then, by giving their hearts to God and putting their hands to work, they wrought wonders in this land.

How very easy now for the wayfaring man, the widow and the orphans to find a home of sweet rest, where everything is ready, provided by the hands of kind and tender friends. I verily believe, that in the course of another century, the beautiful villages, that are being reared by the hands of the pure and righteous servants of God, will become "As diadems on the brow of the Universe."

HORTENCY G. HOOSER, Pleasant Hill.

Time, its Records.

Thou precious boon to mortals given,
A little space in which to learn—
Probation is thy name in Heaven,
Thou'rt fruitful with immortal germs.

Whither dost thou flee forever?
Say what freight thy moments bear!
From my soul what strong endeavor?
What the deeds thou dost declare?

None can stay thy rolling ages,
None recall thy moments past,
Deep engraven are thy pages,
Fadeless are thy photographs.

Life, the silent, tireless artist,
On thy flying canvas lays
Every changing scene, regardless
That the form so soon decays.

O, thou viewless portrait taker,
Thy unerring pencil, draws
The minutest act or feature,
And records its secret cause;

Slaves and nobles, fools and sages,
There behold their likeness cast;
Time will soon unfurl its pages,
Nothing perished but the mask.

Spoken to the ear in closets,
Or in deeds revealed to sight;
Even though you've only mused them,
There are blazing, wrong or right!

Faithfully they stand recorded,
Pleading at the angel court;
And though never, never worded,
Each shall make its true report.

The revelations of physiology, phrenology and psychometry go to prove that every person carries his history with him, and that history is manifest in his actions, and stamps his features with unerring precision. "A man is, what he does." Every act of mind or body, open or secret, helps make each individual life, that is displayed in character. Each act records itself with a faint or deep impression, according to the nature and intensity of the impulse that prompts it.

Behold the astronomer, gauging space, and resolving the intricate mazes of planets, suns and systems—those mighty chroniclers of unnumbered cycles. He seems already to have entered eternity, and, in his contemplation of past and future, to gaze upon the eternal.

Somewhat nearer, see the geologist, closely scanning the rocks, and drawing from the depths of the earth her secret records, extending back through countless ages, to primeval chaos. Nearer, still, we see history laid under contribution, and the exhumed monuments of buried races are made to testify to the past transactions and acquirements of the human family.

Also the Bible, that venerated book and much abused record, is put upon trial, its doctrines canvassed and merits discussed, in this age of ages. Even that which has so long claimed the name and station of Christianity is brought to the bar and sharply interrogated; and we opine that, before the trial terminates, it will be found miserably wanting in all the essential elements of pure Christianity—for, see! it does not save its votaries from sin! Its most sanctified teachers and professors confess themselves sinners, and believe it impossible to live without sin! What a sham Christianity is that which, instead of burning up iniquity, spreads a veil over it!

All departments of human knowledge and research seem to be undergoing a sifting or shaking process, by the power of the quickened

intellect of the race. If any believe these are not the external manifestations of the judgment day, will they believe that the spirit of progress is less active, less progressive in the spiritual than in the natural and intellectual elements of man's creation?

If the spirit of God operates among mankind like wheels within wheels, the centre being much smaller and slower in movement than the circumference, may not attract so much attention, though it be the source, both of motion and power to those more external.

People see a small body of Shakers, view their external organization and habits, and, perhaps, think them a strange curiosity—being, however, only as one tree surrounded by a forest, or as one block in a quarry, they are deemed remarkable for singularity, but otherwise of little consequence. Few stop to inquire why it is so, or what will come of it. After learning that Shakers hold a community of interests, that they are very neat, very honest, and do not marry, they care not to go much further.

But why is it? What induces free and intelligent people to associate together for the practice of principles so repugnant to the natural feelings and desires of the earthly man as are those of the Shakers? Wealth cannot be the motive, where all are upon a level, and distribution is made to each according to needs and circumstances, without reference to individual tastes and peculiarities, and where the surplus goes for the benefit of the needy, or unfortunate outside of the organization.

The desire for a comfortable home cannot be the bond of union in so much voluntary restraint; neither can it be ignorance of themselves or of the world that keeps the Shakers together. What, then, is the secret bond of their union?

Who devised a plan so contrary to man's depraved nature? Who sustains it? And what is the purpose of its Author? These are questions well worth the consideration of the seriously inclined.

ALONZO HOLLISTER, Mt. Lebanon.

The Setting Sun.

The setting sun resplendent shone,
And bade the earth farewell;
Soon night's deep shades will intervene,
And east upon each lovely scene
Its dark and silent spell.

Yet weep not thou, but humbly bow—
God worketh not in vain;
Although beneath the stormy wave,
The brilliant orb sinks in the grave,
'Twill rise, 'twill rise again,
'Twill rise again, 'twill rise again;
Although beneath the stormy wave,
The brilliant orb sinks in the grave,
'Twill rise, 'twill rise again.

What then, if here the silent tear
Doth oft unbidden roll;
While every joy that filled the heart,
In sorrow seemeth to depart,
And darkness veils thy soul;
Yet fear not thou, but humbly bow—
Thy tears are not in vain;
Although beneath the stormy wave,
Thy sun of gladness make its grave,
'Twill rise, 'twill rise again,
'Twill rise again, 'twill rise again;
Although beneath the stormy wave,
Thy sun of gladness make its grave,
'Twill rise, 'twill rise again.

JOHN ROBE, Mt. Lebanon.

The American Shaker in London.

To the Editor of the Golden Age:

Your kind favor of the 27th of July is at hand. I have not received (but expect to in a day or two) *THE GOLDEN AGE*. Indeed, many "lovers of this kind," have waited for *that* in the shadowy past, and "obtained not the sight." But thanks to time and the laws of progress, which, like those of gravitation, never relax their efforts, now is the desired consummation nearer than ever before. I am in London, England. I see, I hear, I observe, and "I keep up a terrible thinking." Ninety-six years ago, a poor woman externally, but rich in the notice of the Heavens, was driven from these shores by the "Church and State" "beast" to the wilderness of America, then in the Revolutionary struggle, which by the "visions of God," she declared would result in the establishment of a government that would let each person frame their own theology. And thanks to the yet-to-be-honored name of Thomas Paine, more than any other, *that* "Golden Age" idea was realized.

And to-day I am in London, as the representative successor of this same woman; and back of me are some seventy communities of people, who believe that she experienced the return to our earth of "the Christ," which first the Heathen Roman Church and State, and then the Christian Roman Church and State, crucified; and the latter a good deal more effectually than the former; for the "saint" who sins, serves the devil more acceptably than any "sinner" can possibly do. So far as my mission has been known, England has said "Blessed is he that cometh in the name of the Lord!" I have been most hospitably received and attentively listened unto. I began by announcing a meeting in Cleveland Hall, where the Spiritualists had held frequent meetings.

The attendance was small, but increased at each succeeding call, until I decided to give all who wished to hear and see a Shaker, an opportunity to do so, by engaging St. George's Hall, and inviting Hepworth Dixon to occupy the chair. But I sadly miscalculated the slow, unexcitable, and unfanatical English mind, as not more than a third of the people who came could get into the hall.

Those who did fill it, were of the "better classes," to use an Englishism. As tickets had been sent to some two hundred M.P.s. and sixty editors, we had a corps of reporters.

And among them all, the *Times* did itself the honor to make the fairest report; and much to my surprise, the *Thunderer* has taken the lead in welcoming "the Shaker," saying that "it was an opportunity not to be lost, to hear an authentic exposition of Shakerism." The result is that I am literally overwhelmed with visitors, invitations to lecture, and applications to go home with me to "Zion."

My impressions, while in my quiet mountain home, of the state of England, is realized to the letter. Politically, as well as geographically, there is only "the Channel" between England and France. The plethora of population is felt by everybody. "There are too many of us," is the common expression. Yesterday I received an invitation to deliver

an address before the Co-operative Emigration Society; I have spoken before "The Temperance League;" the Woman Suffrage people are especially favorable to an Order, founded by a woman, claiming that God, being dual, the Government of the Universe itself is equally masculine and feminine; and that it ought to be the type and pattern of all human governments, from that of the household of nature to "the household of faith," with its "father and mother and brethren and sisters," having their "houses and lands" "in common." The Peace advocates find coadjutors in Shakers; and in proposing (as you will see by the report of my St. George's Hall speech, which I send you, I have done), that the English people put their governmental machinery into the hands of the Quakers, who "marry and are given in marriage" (as we have turned our Indian government over to them), I have put the "dead body" of the Quakers on their feet again, and would give them something to keep them alive.

And inasmuch as this government, in the society, is dual, and they are practically acquainted with the rights and capabilities of woman, who thus, "by reason of use," have their managing abilities developed, let the Quaker men take possession of the House of Commons and the Quaker women have the House of Lords. This will begin the millennium. The reign of "peace on earth" would commence by disbanding the army and navy, and breaking up the whole military system. The people would soon be the owners of the soil; poverty be banished; "the social evil" be no more an eye-sore, and a cancer on the vitals of the nation. The national debt would be paid and cancelled; and one nation would actualize the visions of the seers; and the words of promise spoken by "all the prophets since the world began," would be no longer vain visions, or hope deferred, which has made the heart of humanity sick; but hope would have its fruition in a just, peaceful, and happy people; and the co-existence of the resurrection, or Shaker Order of celibacy, would hold in check, and balance the principle of population.

F. W. EVANS.

LONDON, August 11th, 1871.

Draw Nigh.

There was a law among the ancient Persians, that whosoever should present themselves before the king, unless they were called to his presence, should be put to death, except such to whom the king should extend the golden sceptre. (See Esther, iv:11.) But in this our day we have no such prohibition. The sceptre to us is *always* extended. And it is a sceptre of *mercy*. The *still small voice* says *come*. It is a general and universal invitation, from our glorious King, to *draw nigh* at all times, and in all circumstances, by prayer and devout supplication, to make known our desires to Him. And we may *freely* address Him, not only as the Eternal, the Almighty, Creator of all things, but as our heavenly *Father and Mother*.

It is not in the spirit of bondage, or of fear, that we may approach Him; but in the spirit of love. We may cry to Him, not as a crimi-

nal to a judge, nor as a slave to a master, but as a child to a Father, whom he tenderly loves, and who feels for him a pure and holy affection. The Apostle John says: "I write unto you, little children, because ye have *known* the Father." Who is a child so likely to know as his Father? What is the first word he utters but "My Father," or "My Mother?" To whom is he so likely to flee in the hour of danger? On whom will he call so freely in distress? He relies on him for care and protection. He expects that he will defend him and provide for him. Then, will not God, who stands in this endearing relation, in a much *higher and holier* degree, exemplify it and fulfill it more *perfectly* and divinely? He certainly will. Then let this give us boldness and courage, at all times, to *ask*, and the promise is that we *shall* receive. Draw nigh.

CONN.

DANIEL ORCUTT.

What hidden works of darkness lie shrouded beneath the mask of base deception—of speeches fair, and colors false! Oh! the depth of human depravity.

It is honorable to be great; it is excellent to be small. "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

Plough deep the fallow ground of the heart, sow and cultivate the seeds of purity, love and truth, and you will reap a rich harvest of true felicity.

What is hell?—A condemned conscience.

Where, and what is Heaven?—Heaven is within you; it is a condition or state of the mind devoid of error or remorse.

Let those who profess faith in Jesus Christ maintain good works. "*By their fruits ye shall know them.*"

"*I am a dead dog,*" exclaimed a poor backslider to the Christian faith! Is there not more hope of him than of a professing Christian saint, who sins daily and seeks to hide his iniquity?

Prayer, like a golden key, unlocks treasures of inestimable value. Be careful which way you turn it.

The heart of a wicked person drinks in vanity as a dry sponge absorbs water. When they are full, a very little pressure causes an emission.

D. A. BUCKINGHAM.

Why I am a Shaker.

A friend asks: "Why are you a Shaker?"

Answer.—Because I have resolved to be an honest man—a Christian. Jesus was the first Christian. By precept and example he pointed to a more excellent way than was marked out even in the Jewish economy, which was far above heathen idolatry.

When I was awakened to see my loss from God, through a departure from his laws, I sought to become a Christian. I looked to the Churches to find the good Shepherd who feeds his flock, for my soul was hungry. But I could not find him; nor hear his voice. I then looked to find his footprints, that I might know whither he leadeth his flock to rest. The ministers of the popular churches told me that I

was a Christian. But my conscience said, Nay! Jesus Christ, the great exemplar, said, come out from the world and be separate; be pure, be just, be holy; renounce war, and those lusts which produce war. "As ye would that others should do to you, so do ye the same to them." I knew that I could not be a full Christian unless I followed the example of Jesus Christ, and lived, in word and deed, as he did; and my conscience reproached me, and was my accuser day and night; for I was so very unlike the *Pattern*, who was a celibate from deep principle; this I was not. He utterly condemned war; I did not. He said, "Whosoever shall do the will of my Father who is in Heaven, the same is my relative—my mother, or sister, or brother." The ties of consanguinity (not the principles of pure celibacy) formed the bond which held me.

The Spirit, through Providential agencies, led me to the *Shakers*. I found them to be a community of people living as did the Pentecostal Church, ignoring war and private property, loving their brethren and sisters as themselves, and abstaining from all sexual and sensual gratifications; indeed, living pure virgin lives. "By their fruits ye shall know them." Here were the fruits. As an honest man, I cast my lot with them. They taught me to confess and forsake all sin; to right every wrong; to cleanse my heart from all impurity, and to "go and sin no more." *This is why I am a Shaker.*

ADAM GEORGESON, Canaan, N. Y.

Society Record.

MT. LEBANON.—We learn that *black* was the color, decided by the majority, for the new fence at the Church Family—we yield to majorities. Apples scarce; pears abundant, but suffering from blight or rust; blackberries many—"twenty-two individuals, including horses and wagons, visited Washington Mt. to collect them, September 2." F. W. Evans arrived home on the 5th of September, in good health, though somewhat worn; he was more than welcome.

WATERVLIET.—Ministry here on the 13th of September, from Lebanon. General health. Sealing fruits in full operation.

HANCOCK.—A new woodhouse is completed here—thirty feet by seventy feet. Crops look well—corn a little later than usual.

ENFIELD, N. H.—Church family have done some painting. The North have painted all their buildings within the year. If any Shakers, or those who admire Shaker work, are in need of Shaker pails, tubs, etc., write H. Cumings, Enfield, N. H. We are vouchers for quality.

SHIRLEY says we made a mistake concerning *blackberries*—they were *blueberries*; glad to correct. They also want more health than was represented in September.

CANTERBURY—"Larger crowds at our meetings this year than for years. Wish we could better administer to their necessities." Usual health. Elder Benjamin Smith is afflicted by over-exertion and sun-stroke, but improving.

ALFRED.—Ministry at Mt. L. on the 2d of September. Sale of place not mentioned.

SOUTH UNION.—"Religious element very scarce in these parts—about fifty attending public service from without the village—more being too lazy to get up, and to our meetings by 10 A. M."

OBITUARIES.

Henry Youngs, Mt. L., aged 83, August 22.

Richard Deau, W. V., N. Y., aged 73, Aug. 17.

Anna Rawson, Hancock, aged 92, August 17.

Eldress Eunice Hastings, Hancock, aged 80, Sept. 9.

NOTICE.—Stereoscopic views of Shaker villages can be obtained by addressing James Irving, Troy, N. Y., and H. A. Kimball, Concord, N. H.

Gospel Treasures.

Should we take the bright wings of the morn
And soar over mountain and sea,
From isles that old ocean adorn,
To lands where the bright flowers be;
Should the mountains unbosom their gold,
And ocean her jewels restore,
Should earth all her treasures unfold,
Our spirits would still thirst for more.

There are far reaching depths in the soul,
No phantoms of pleasure can fill;
There are wild waves of passions that roll,
No power but of Heaven can still:
There's a heart sad and lonely within,
A hunger for good from above;
There's a deep seated sorrow for sin,
And thirst for pure Heavenly love.

There's a happiness purity brings,
Contentment the gospel bestows;
There's a hope in the trusting heart springs,
Triumphant o'er earth and its woes:
There's a treasure of bliss far away,
Reserved for the righteous in store;
And the bright morn is dawning to-day
That never knows night any more.

There are pleasures that never grow old,
And hopes that will never decay;
There's a wealth that is richer than gold,
To all who the gospel obey.
Rejoice, then, ye faithful and true,
Your day of salvation has come;
The bright crown of glory in view,
Invites to your Heavenly home.

E. T. LEGGETT.

UNION VILLAGE, Ohio, Aug. 1871.

To the Juvenile Class.

The different stages of human existence may be compared to the seasons of each year—Spring, Summer, Autumn and Winter. The skillful agriculturist and horticulturist understand the appropriate work for each of the seasons as they roll around. *Spring* is the proper time to prepare the soil for the reception of choice seeds. The earth itself contains seed which will grow without cultivation, and bring forth fruits and flowers. Some of the various kinds of fruits which grow spontaneously, are good and useful for food, both for men and birds; other kinds, which look very inviting, are poisonous and very hurtful. So of wild flowers and plants; some contain deadly poison, although they may be beautiful in appearance, while other kinds emit a sweet perfume, and the aroma is healthful. But cereals, and the choicest fruits and flowers, are produced by skill and labor. After the soil is properly prepared, the wise and careful husbandman deposits the good seed in the earth, where it is kindly nourished, warmed and enlivened by the sun's rays, and moistened by the dew-drops and gentle showers. Thus nurtured, those seeds germinate, and the little roots being weak and tender, they work their way down into the soil to get a strong hold there; while the delicate tendrils climb upward into the sunlight and unfold their leaves, which are full of little fibres, resembling the veins and pores of the human body, which open their mouths to inhale the pure atmosphere and drink in the sweet dews of the morning. With intense interest the agriculturist watches the growth of the good seed, and also watches, with a jealous eye, the appearance of every wild plant, or weed, that he may without delay pluck them up so that they may not choke the better seed, which should occupy the whole ground and have room to expand and grow, nourished by the full strength of the soil. Even then, if the sun refuses to shine, or the clouds withhold

the rain, those choice plants or vines become enfeebled, and wither, droop and die. But, aided by those essential elements, and the nice implements which art has produced, he toils hopefully on, and by midsummer he begins to reap some of the fruits of his labor. The gathering in of a bountiful harvest is a joyful task, although somewhat laborious.

With an eye to the future, day after day he toils on and gathers the ripe fruits, each in their season, and stores them carefully away; and, by the time that Spring, Summer and Autumn have passed, his garners are filled. And when the cold bleak winds of winter come riding along in their chariot, and the fleecy snows cover hill and dale, and ice-bound rivers and lakes are seen on the right hand and the left, this wise tiller of the soil is ready to wrap himself in his mantle and gather to his warm fireside to enjoy the fruits of his labor in the midst of peace and plenty.

In my next I will show the analogy of the seasons with the life we call human.

A. DOOLITTLE.

It is desired that Believers interested in the *MEDIUM AND DAYBREAK*, of London, should subscribe for the same. F. W. Evans will act as agent.

THE SHAKER.

MONTHLY JOURNAL,

DEVOTED TO THE EXPOSITION OF RELIGION,
ACCORDING TO SHAKER THEOLOGY.

FIFTY CENTS, PER ANNUM, IN ADVANCE.

G. A. LOMAS, Resident Editor, Shakers, Albany Co.,
N. Y.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by, and under the direction of the Mt. Lebanon Bishopric.

VOL. I.

SHAKERS, ALBANY CO., N. Y., NOVEMBER, 1871.

No. 11.

Extremes.

That one extreme produces another, is a truism. Dogmatic theology "demands absolute, unswerving submission from the human mind. Doubt is sin; unbelief is damnation." The other extreme—simple materialism—rests upon the axiom that religious (as well as every other) belief is the result of evidence; that unbelief, in any proposition, arises from the want of proof—demonstration.

All children are materialists; and if, as they grow to puberty, they would never profess to believe what they do not understand, it would "save" them from hypocrisy, and cause their teachers to reason, not to threaten. They would not then, as now, "affirm things whereof they know not."

"Come now, and let us reason together, saith the Lord!" Why do not the clergy, who profess to be his ambassadors, pass the invitation down to the people? Simply because their dogmas are unreasonable, or, as they (in phrase polite) express it, "above reason;" and every man and woman ought to be "above" *pretending* to believe them as an *act of the will*, a thing impossible.

Let any one try to believe that his mortal body, when laid six feet deep in the ground, will do anything but decompose, as would the body of a horse, "for both go to one place—the earth; and as dieth the one, so dieth the other," as decayeth the one, so decayeth the other.

Then let him try to disbelieve that a grape-vine, anywhere within twenty feet thereof, will send its roots thereto, to make that human body into grapes. Or, let him try to doubt the additional fact that some mischievous boys, or busy girls, will incorporate those grapes into their living bodies, and give some to their friends, thus utterly subverting the absurd doctrine of a physical resurrection by proving that men and women, in more ways than one, are continually "eating one another."

He is a "fool, who saith, in his heart, *There is no God*," and equally a fool is he who saith with his tongue, "*There is a God*," when he knows it not with his understanding, and ("in his heart") does not believe it.

I honor, as honest men or women, those

who are just what "they seem to be, and who profess and seem to be just what they are." Do they believe simply in external matter—the object of their external senses? Let them honestly declare, "I am a materialist! and what I do believe all human beings believe!" materialism being rudimentary to the race.

Who knows when Spiritualism, as an idea, first enters the brain? and when endless life and immortality (which are the same thing) come into the understanding, as a light shining in a dark place, making things visible which (before) were "not seen?"

I love the frank simplicity of soul that enables one to say, I have done wrong; I have been mistaken; or, "I do not know." Teach me, and I shall be instructed; turn me, and I shall be turned; convince me, and "lead me in the way everlasting." That is true nobility! Cannot you convert me by your good words? then confound me by your good works, so shall I believe for your "very works' sake," inasmuch as, by the superior fruits of the spiritually religious Believers in Christ's *second advent*, all men and women shall distinguish, or "know," them from the innumerable sects who, though naming the name of Christianity, do not depart from selfishness, nor do they love one another into a religious Community.

F. W. E.

The Difficult Lesson.

LOSING ALL, AND GAINING MORE THAN ALL.

One of the most difficult lessons for individuals to learn, is the fact that there are two planes of existence for humanity, either in this world, or in that to which we are hastening with every diurnal revolution of our planet.

The vulture-eyed philosopher, nor the lion-hearted reformer, outside of Shakerism, seem to comprehend this fact, excepting in very rare instances. Hence, we are not surprised, when Horace Greeley, writing of THE SHAKERS, asks: "Are our relations with men and women so universally pure, that we may rightly despise those, who, *unable to separate the palpable evil from the latent good*, reject both together?" Nor are we disappointed, when Alcander Longley, of *The Communist*, asserts that Ann Lee's very proper disgust at the low state of morals around her, caused her to run to the other extreme—that of

celibacy—instead of stopping at the condition of respectable marriage!

In answer to "our later Franklin," and our would-be founder of a community, we here say: That we are just as able to see, and to separate the good from the evils of the marital relation as any others; and that we have "run to the other extreme," not so much from our disgust of social evils, as for our admiration of the superior joys of angelhood. We know marriage has its proper sphere—on the earthly plane—there it is honorable, when honorably conducted; and for a criterion of honorable marriage we would name either the system of Mosaism or that of George Fox. Scarcely an instance can be produced of marital relations being conducted now, upon either of these admirable bases. And yet, not because of the mourning cry of humanity from one end of the land to the other, do we invite any to become celibates! The Jews were very perfect in their reproductions, when they could bring forth such specimens of humanity as Jesus! and yet, amid the most perfect on the earthly plane the necessity appeared for a celibate order of beings; and he who was the fulfillment of God's promise to Moses, in "taking all sickness from the midst of Israel," became the leader of the celibate or Christian order! Was the reason of Jesus' renunciation of the marital relation, because he could not separate "the palpable evil from the latent good?" Or were his surroundings so disgusting in consequence of *lust* that he "ran to the other extreme?"

Jesus and Ann were the evangelists, not of an improvement of the *old order* of things, but for the introduction of the New Creation; not for the recuperation of "the earth and those who are earthly," but to baptize souls with the resurrecting power of "the Lord from heaven"—the very antipode of the "Adam of the earth, earthy!" Recognizing the distinction between the *earthly* and the *heavenly* as we do, we can easily "comprehend the good and the bad of the earthly," and "reject both together," because of the superior joys and relations of the heavenly. Could we enjoy the felicities of matrimony exceeding the most finely drawn picture of the most exaggerating, sensational novelist; and could we reproduce offspring as perfect as was Jesus; we should feel no more permission to engage therein, than we now do, when "incompatibility of temper" is so common, and when the production of less healthful progeny than monkeys is so general! To us there is a sphere that is as elevated above the *reproductive*, as our estimates of heaven are superior to our

estimates of the earth. "Marriage peopled the earth," said the saint; "but Celibacy increases the forces of heaven!" and said a greater: "The children of this world (the earthy), marry and are given in marriage;" very properly so, and we wish more honorably so; "but my children—the children of the Resurrection order—I am the Resurrection—neither marry nor are given in marriage!" Claiming, as we do, to be Christians—having aspirations to be "the children of the Resurrection;" how *can* we be expected to soil our bodies or souls in the mire and filth of that which constitutes the order we profess to having been raised above? And yet, we are not practicing celibacy because Jesus did; nor because Ann Lee taught it to be a necessary element in the Christian's character; but we have *risen in love* with the eternal principles they have presented to our enlightened understandings, instead of *falling in love* with the temptations of *nature*, pure, or perverted! Could the angelic hosts personate physical humanity, so would we have our lives resemble them; not for the appearance, but for the enjoyment here *upon the earth*, the fruition of the same principles engaged in by the disembodied pure and perfected.

Let others cleave to the earth; to earthly institutions and practices as seems to them proper; such cannot reasonably expect that we, who have had our lives *cut off* from the earthy plane, can remain satisfied with the nourishment of earthly pleasures; but having become ripe for the Christian harvest, we find a new and higher source of supplies; when leaving our loves of earth, its vanities and relations, we find the never-failing manna, and the ever-flowing fountains of life, eternal life.

We are being schooled into eternal life. We have forsaken the loves of the word as well as its lusts, because neither are eternal. We realize war to be the product of earthly loves and relations; we will not fight, nor vote for those who do fight; nor for those who believe in marriage, private property, or who engage in fleshly lusts of whatever description; for these are not eternal, and we pray for their discontinuance. But few have ripened up to this necessity, and to the solving of this difficult lesson—a lesson impossible for the carnally-minded to learn; but the fields of human souls are ripening unto the harvest, and for such we have attempted an illumination. Already in the distance, in America and over the waters, we see, we hear mighty souls proclaiming the everlasting testimony; still nearer, we see, we hear, from Hiramonton, N. J., to Monticello, Minn., the more perfect testimony of an enduring life; and nearer still, we see, we hear, we feel Brethren and Sisters in Christ—"the few who have found it"—walking the narrow way, and "despising the shame" of peculiarity from the multitude, losing their lives on the plane of earth, for an eternal residence in the heavens. *

AMONG the many justifiable Bible authorities for wrong doing, is the following:—The tobacco user finds his in: "He that is filthy, let him be filthy still." What says the "SHAKER?" E. M.

Hope On.

Hope on to the last, tho' the dark clouds may gather,
Enchaining thy course in tempest array;
The storm shall pass o'er, and the sun in its splendor,
Will brighter the beauties of nature display.

Hope on to the last, tho' many oppose thee,
Be true to the cause of justice and right;
For truth is a legion, and God will sustain thee,
And turn in their souls the darkness to light.

Hope on to the last, tho' the soft shades of evening,
Are hidden behind the curtains of night,
And the haven of rest, which gleamed in the distance,
Enveloped in blackness, is hid from thy sight.

Hope on to the last, there are joys in the future;
Weep not for those phantoms long since past away,
For the pleasures of earth are exceeded in heaven,
As the stars are outshone by the bright orb of day.

Hope on to the last, for thy joys are eternal,
And thousands shall join in thy welcome above,
While the untiring strains of heavenly music,
Announce thy approach to the regions of love.
J. V. CALVER.

"Owe no Man," etc.

"I do not know that I owe any man a dollar!"—Edward Fowler.

"Once it was the custom for each individual to repeat, from memory, some regulation of the family or society, when all had gathered for worship. The ministry were not excepted. We were all anxious to know which rule Elder Ebenezer Bishop (then the presiding Elder of Believers) would repeat, supposing it would be the most important spiritual requisition. All were disappointed when he repeated, 'Believers must not run into debt!' But circumstances have since proved the wisdom of his choice, as touching both the temporal and spiritual prosperity of our people."—Chauncy Miller.

"I have been in the Trustee's office for many years, yet I never gave my note to any one, and I never will."—Simon Atherton.

"Of all afflictions, being in debt is the worst. I make it a rule to pay my employees in full once a month, whether they want their wages or not."—Benjamin Gates.

"I endeavor to keep my accounts in that manner, that the whole could be straightened and balanced with an hour's notice."—Levi Shaw.

"Hand in hand, with the injunction that we must not run in debt, should be an injunction not to live, nor desire to live, beyond our means."—Galen Richmond.

The above, as may be seen, are the remarks of some of the most prominent members of Shaker Society to-day, doing business as Trustees. "That child around, and taking notes, and faith he'll print them," will surprise these members somewhat, but he, nevertheless, feels honored by the testimony he has unobscuredly obtained, and in being able to record for the benefit of others their sage counsels. Undoubtedly, the column could be many times filled with like matter, all tending to advise: "Look before you leap," and "Dip not out more than gets in, else you will come to want." Carelessness on the part of Believers has caused them to swerve somewhat from the rule enforced by that good Elder in an eastern Society, who would not permit the Trustee to mingle with the rest in worship, because he had failed to pay two or three shillings due on a hoghead of molasses he had brought home! Suppose the same rule were now in force, how many trustees would be in durance? *

Salvation by Obedience.

Obedience to God—obedience to his law—to faith and principle: This has always been required ever since the creation of man, and his being placed in Eden's Garden. It was necessary for the order and regulation of man's doings in the ordinary course of business life. It was needful for man's daily protection and salvation, spiritually. Law, without obedience, is like *faith* without *works*—man without *soul*, or a body without *spirit*. Obedience is the very life principle of law. The laws of a people, country or nation are of but little value without *obedience*, for they will be neither enforced nor kept. The law which saith, "Thou shalt not commit adultery;" if a man commit adultery, how is he benefited by the law? He may meet the penalty of the law by chastisement or imprisonment; but unless his confinement or sufferings by such penalty work repentance, he will again sin when opportunity offers.

In tracing back God's dealings with his creature—man—we find the original law delivered to him by his Creator, when placed in the Garden of Eden, was, "Of every tree of the garden thou mayest freely eat; but of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die." This was God's law or commandment to man in the beginning. Did man keep this law? Now, this law, whether given to man verbally or written upon his heart—intuitive knowledge—it matters not. He was, doubtless, made able to comprehend it. The breath of the Almighty breathed into man, by which he became a living soul, endowed him with reason and understanding sufficient to know his duty to his Maker, and what was in that day required of him.

By *disobedience* to law, to the commandment or the knowledge of God implanted in the soul, man lost his union and communion with his Creator, and his right to the Tree of Life, which was also in the garden placed. Shame and dishonor ensued; yea, even death! Consequently, the disposition in man to hide in the bushes, to evade the countenance of the Almighty. Man discovered his own nakedness. He knew he had transgressed God's law. He was fearful of the consequences—the doom pronounced upon disobedience—the penalty of the law.

The promise of God afterwards given to man, that the "seed of the woman should bruise the serpent's head," has ever been man's anchor and hope through all time of the past up to the present. And ever since the sad event of the *fall*, it has been man's duty and privilege, through God's goodness and mercy, to be eradicating from his soul the bane then received by disobedience.

Jesus Christ opened the door, and led the way to man's redemption. "All who *will* may partake of the *waters of life* freely." Man is still left to choose or refuse. "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls. For my yoke is easy, and my burden is light."

From the day of the original transgression of God's law, there have always been ministers or teachers of God's word, those endowed with a measure of light and truth, sufficient to show mankind their duty, and to lead them upward (by degrees) from death to life, if they would yield obedience to the divine truths made known by those empowered to teach. Those who were obedient to the instructions and warnings of Noah, were saved from the mighty deluge which was about to destroy the world. Abram was a teacher of righteousness. His faith and obedience was an example to mankind, worthy of imitation. Obedience to God's laws through Moses, was leading the human race, step by step, higher up the Ladder of Progress, into a knowledge of God's will to man, as pertaining to the work of his redemption from under the curse.

It is as impossible for man, in his lost state and condition, to become immediately reinstated, or joined in full union and communion with his Creator—God—to be redeemed from the fall, all at once, as it is for a child who has commenced to learn his a, b, c, in literary knowledge, to become immediately master of the arts and sciences. He has departed from the true knowledge of his Maker, and must retrace his steps, grow into the knowledge of the truth, by degrees, as he has departed from it. For man did not—could not fall into the lowest state of degradation all at once. This immediate conversion and redemption from death to life, without self-mortification, and a daily cross-bearing, is a deception. The imputed righteousness of Christ, which is said to release converted souls from all responsibility and trouble thereafter, on the part of the sinner, is a false covering of the adversary of souls, designed to ease the consciences of men and women, and lull them into sleep and death, deeper than before. "Except a man deny himself, take up his cross and follow me," saith Jesus, "he cannot be my disciple."

Jesus did not effect the great work of overcoming the world in himself, in a moment, an hour, nor a day. It was by daily training from childhood to manhood, up to the time of his Baptism in the River Jordan, and many sorrowful days thereafter. How greatly was he tempted, and how severe were his struggles, combatting with his enemy, the Devil (whatever may have been his form or feature) which, according to Scripture account, lasted forty days and nights! "The kingdom of heaven suffereth violence, and the violent take it by force."

Jesus set the example of daily cross-bearing, overcoming evil with good, whenever and wherever opportunity offered. "Let him that nameth the name of Christ depart from iniquity." The law of Moses served as a schoolmaster to lead souls to Christ. In obedience to that law the children of Israel inherited the promised land—a land flowing with milk and honey.

If there had been no law or commandment saying, "Thou shalt not kill; Thou shalt not steal; Thou shalt not commit adultery," etc., man would not be culpable for so doing. By the knowledge of the law, sin is revealed. "Where there is no law, there is no transgression." "For sin is the transgression of the

law." Jesus Christ came into the world to put an end to sin, and introduce an everlasting righteousness. This he did by overcoming the world in himself, and setting an example for others to do likewise.

"I am the Resurrection," said Christ. Man must be resurrected from death and deathly works, into the new life, which is in Christ. He must be born again. This new birth is spiritual, not carnal—not physical. "Except a man be born again," said Christ, "he can not see the Kingdom of God." This saying of our Saviour was not comprehended by Nicodemus. Our Savior explained it to him more fully. That he must be born of the *spirit*, and not after the *flesh*. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I say unto you, ye must be born again."

Mankind, instead of being led by the spirit of Christ, which worketh by love and purity of heart, are governed too much by selfishness, passion, pride and lust; seeking their own ease and aggrandizement, not God's honor and glory.

Trace the travel and progress of the children of Israel from their rise to their fall—from their deliverance from Egyptian bondage to the destruction of Jerusalem; and you will find that in all or nearly all cases, where they were subject to God's word and law to them, prosperity attended; but when they rejected or disobeyed, they were smitten by their enemies, or in some way suffered loss. It reasoned not who was ruler, judge or king over the people, disobedience to God's requirements always brought trouble. Kings and rulers may err and deviate to the right and left of the true standard of Truth and Equity, but God's word abideth forever. Principles vary not. While under the law, all must be subject to the law. But when having come out from under the old commandment into the new, or covenant of Grace, the latter takes the pre-eminence—the old is fulfilled—as in Jesus Christ. "One jot or one tittle shall in nowise pass from the law till all be fulfilled." Jesus Christ was the end of the law to them that believe—those who walk no more after the flesh, but after the spirit—who follow not the first Adam in the work of generation, but the Second Adam in the work of the regeneration.

If we say we have no faith in such a one or ones, or that we have no confidence in the administration of God's law by or through such individuals or persons called to be rulers in the Church or House of God, are we justified in rejecting, or in going contrary to their counsel and instruction? Such are ministers of God's word or law; and obedience to the *law* or *testimony* is required of all under it. If we respect not the person or persons, have respect for God's law, though administered by them. The principles of *truth* and *right* should govern us, not passion and partial feelings. Man cannot change principles by misdirection or misapplication of them.

Jesus said, "If a man love me he will keep my sayings." Many professors of Christianity make great pretensions of their love to God,

or love to Christ, who really are unwilling to prove their love by acts of kindness, self-denial and the daily cross, as Jesus did. They seem willing to name the *name* of Christ, but unwilling to depart from *iniquity*.

The teachings of our Lord and Saviour were on this wise: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." "Whosoever shall smite thee on thy right cheek, turn to him the other also." "Render not evil for evil, but good for evil."

Here is a new commandment given under the gospel dispensation. It is *Universal Love*. No more an eye for an eye, a tooth for a tooth, but love and good will toward all men. No more war and bloodshed, strife and contention, selfishness and individual promotion, one rising above another with superior claims and usurpation, but community of goods, united interests, brotherly and sisterly love, justice, righteousness and equity in all things. No special toleration for particular, personal fellowship, or affection for this or that one, but it is all *ours*—universal brotherhood.

Every house set in order must have laws, rules and regulations to keep it so. But whoever knew one kept in that condition, unless the gift or principle of *obedience* reigned there?

D. A. BUCKINGHAM.

Truth, Faith, and Reason.

Truth and reality must be the basis of all moral excellence and durable bliss.

Fiction and false views, like unsuspected counterfeit coin, may appear like reality, and give great present satisfaction, but sooner or later the deception will be discovered, when the sting of disappointment will succeed, and be in proportion to the ever-departed joy.

As we rarely or never discover the true amount of large accounts, without carefully considering and adding each particular item, so neither shall we ever attain to truth without patient and careful investigation.

We may reasonably suspect the man who requires us to believe without investigation, for, if he be neither dishonest nor designing, he must be under the influence of a credulity that renders his opinions unreliable.

He that imposes first on his own understanding by believing without examination, will most likely impose on that of others, if permitted.

He that has thoroughly investigated a subject, and satisfied his own understanding of its truth, far from wishing others to take it upon trust, earnestly desires them to examine for themselves.

There can be no permanent happiness, only in conformity to the truth and reality of things; whatever is forced, far-fetched, or false, must ultimately fail.

Many assertions do not make one truth.

He that does nothing but that which is good, says nothing but that which is true, thinks nothing but that which is pure, need not fear being put to shame.

"All power," said Jesus, "in heaven and

earth is given me," i. e., all power—the power of God is pledged for the support of my gospel, the truth which I have taught, for truth is Almighty. God is truth.

O, Heavenly Father, teach me thy truth! my desire is to believe all that is true, and practice all I believe.

If we cannot bring truth to agree with our wishes, we must subject our desires to truth.

We never act rationally while in our affections we give temporal things the ascendancy over those which are spiritual and eternal.

To deceive, and act the hypocrite, costs more than sincerely to be what we pretend. How base, then, is hypocrisy.

Universal truth comprehends all the real qualities, relations, and dependencies that exist in and between all things in the universe. Some small portion of these have been discovered by, or revealed to, man.

For convenience of investigation, universal truth may be divided into two departments, Moral and Physical—the one relating to mind, the other to matter.

All truth is precious, but truth in relation to moral subjects is infinitely more important than that which merely relates to the physical, inasmuch as it relates to the present and eternal well-being of infinite millions of immortal intelligences.

PELHAM.

The World.

What is the world? A blinding maze,
Where sin hath marked ten thousand ways,
Its victims to ensnare;
They're broad, they're winding, and aslope,
They're void of truth, and void of hope,
All ending in despair.

Millions of travelers through these roads,
Borne down by sin in heavy loads,
To dark and dismal night.
One humble path, that never bends,
Narrow, yet rough and steep, ascends
From darkness into light.

Is there no guide to show that path?
The Gospel! He alone who hath
The Gospel, need not stray;
But he who hath, yet doth not give
The Gospel light that souls may live,
Himself shall lose the way.

DANIEL ORCUTT, Enfield, Conn.

Hampton Logic.

In order that a religious superstructure or organization may be eternal in duration, its foundations must be deeply laid in a substratum of Eternal Truth. In accordance with this proposition, I propose to show that we, as a Church of Believers in Christ's first and second appearing, are based upon an immutable and steadfast foundation, impregnable to any assault, so long as we *ourselves* continue to build thereon; conferring upon each faithful builder complete immunity from sorrow and danger, and, finally, placing such in a condition of sinless perfection, completely saving all souls, in all worlds, who are obedient to its practical suggestions:

1. The highest wisdom possible to be brought to bear on human weal must be embraced in that plan only, which, in its practical results, will secure the greatest good to the greatest number.

2. Again, this wisdom can reach and benefit man only through the agency of a universal

law—that the *less* is and must be blest of the *better*. In other words, those possessing a measure of wisdom, goodness and perfection, must reach higher degrees of these through the agency of those possessing a greater amount of wisdom, goodness, etc., or remain forever where they are.

Now, if our system of religious life can be proved to stand upon these two immutable principles, it is safe for all time and eternity. Let us see: I remark then, first, that we are organized on the plan of the Pentecostal Church of Jesus; that is to say, we have all things in common, none being permitted to consider or to call aught that he holds his own, but distribution made as each has need. We are equally conditioned according to our several needs and circumstances relative to labor and clothes—equal in facilities for intellectual improvement, and equal in all the gifts, graces and consolations of the Holy Spirit. And, moreover, the sexes are equal in regard to the distribution of powers, privileges, responsibilities and offices, in the administration of the government of our organization, in things temporal and spiritual. Is not our organization, on this principle, the only one capable of securing the greatest good to the greatest number; at least the best that can be devised for man, during his abode on this earth?

A society or organization based on these principles is manipulated with undeviating reference to that great law of the universe, by which "the less is blest of the better." And here, it seems to me, is the point in which the Religious System, based on the foregoing principles, pre-eminently lays legitimate claim to a foundation firm as the everlasting hills. Every individual of Christ's true Church, from the least child to the highest officer, is *mediately* superintended and cared for by all the orders and spheres of the heavens who are farther progressed than he is; and superintended *immediately* by an order of persons supposed to be sufficiently in advance of him to subserve his every purpose for protection, and salvation from sin, as well as for growth in grace and holiness!

Now, this Divine Arrangement does not terminate in the highest representatives thereof here on the earth, but is continued through many orders, reaching, in its sublime gyrations, our Mother Ann and Jesus our Father, then their direct ministering angels and intelligences, etc., passing on through myriads on myriads of heavenly orders of spirits; in fact passing into a boundless infinitude of arrangement whose end is nowhere. If this sublime system of agency terminated at the highest point reached here in time, how could we be linked to the great battery of heaven, so as to receive its magnetic influence, and through that, our power to progress? We have better assurances. This connecting, transmitting claim of agency passes beyond the gateway of death, and on through sphere after sphere and order after order of heavenly intelligences, even *ad infinitum*.

Jesus and Ann are only heavenly links in the great chain or concatenation of agencies, through which the magnetisms and powers of progress are transmitted to all below them,

for the purposes of spirit culture in holiness, and every good and perfect gift. That there is no end to this series of agencies, I think I have the best of reasons for believing, viewing the subject from philosophical and logical points. Besides, I have the testimony of one who declared, "there was no end to the heavens," when interrogated upon the subject of the different orders therein. Then the query arises, where is the great center of this magnetic influence, permeating every part of the universe, and moving by grand and sublime pulsations through the countless heavens and earths, which "roll in the depths of immensity?"

I answer: Where there is no circumference there can be no center; consequently this Divine influence is distributed wherever the visible or invisible machinery is found for its transmission in the whole concatenation of individualized intelligences throughout the universe. The direction of this power of the All Father and All Mother is forever toward higher and higher degrees of perfection in goodness and intelligence, from lower and more imperfect conditions. It may be asked: Do you not, by this argument, destroy the theory of a personal God outside of and independent of the universe of forms and forces? Answering this question indirectly, we think we furnish a "local habitation and a name" for the Father and Mother God, more consistent than any other theory can develop; and indeed any other theory or ascription of personality to God, will not bear the rigid scrutiny of logic or common sense for a moment; so at least it seems to the writer. The universe then is the home of our Father and Mother, and all progressive manifestations are the results of their influence and presence. This must be so, for if the universe of mind and matter is boundless and infinite, no God can be predicated as having a separate personal existence outside of it, because there *is no outside*, and, consequently, *no room* for such existence. Again, if the universe is peopled by infinite myriads of entities and individual intelligences, and the Father and Mother spirit permeate and abide in these, what need of a separate, incomprehensible abode outside of all these, or if these are *infinite* in extent, which is Ann Lee's testimony, what room, as before stated, is left for this separate abode? When we pray, we pray to all the hosts of heaven, even the myriads of individualized intelligences embracing the entire universe who are greater, holier and more perfect than ourselves; through these we reach the heavenly Father and Mother, who reside in this multinomial series as a sublime whole. Is not this praying to the All Father and Mother in their entirety, as far as we can have any intelligent comprehension of that entirety? But in this view is implied the great law of the universe, that "the less is blest of the better," and through this, that other condition, the plan by which the greatest good is secured to the greatest number. Millions of purposes are subserved through the medium of this arrangement, having for their object the best and highest results in the evolution of all things toward perfection. Among these benevolent purposes

and intents, the eternal progress of man in intelligence, and greater and greater degrees of goodness and consequent salvation and happiness, stand pre-eminent. Jesus being the most holy, as well as the most intelligent organizer of which we have any history, and Mother Ann Lee having organized her Church precisely after Jesus' model, and both being based upon the two eternal laws of the universe (above stated), therefore it would seem to be proved that the foundation of the Church of Christ's second appearing is sure, steadfast, eternal, one upon which we may forever build in safety, passing on from grace to grace and from glory to glory forever, evolving from age to age higher degrees of intelligence, goodness and felicity during all the endless ages of the interminable future. •

O. C. HAMPTON.

The Flowers.

I walked through a beautiful garden so green,
My heart was quite filled with delight at the scene;
The flowers were all blooming, most gorgeously
dressed;

But soon sad emotions my spirit depressed;
For this thought came o'er me: How short is your
stay,

Ye beautiful flowers, so brilliant and gay?
With leaves now expanding, with colors so bright,
And buds bursting sweetly the eye to delight;
Refreshed by the dews of the morning so fair,
Exhaling sweet odors, perfuming the air;
But all those enchantments, so gay to the eye,
Though rich in their beauty, soon wither and die.

The beautiful summer!—how soon it is o'er,
And the bloom of the flowers is remembered no
more;

But deep in the heart that is free from all stain,
There are flowers that bloom, and their beauty re-
tain;

No rough wintry storms, nor fierce tempests that roll
Can harm those sweet flowers that bloom in the soul;
'Mid the hot scorching rays of earth's fierce summer
sun,

Their freshness and vigor appear just begun.

They will blossom anew in that heavenly land,

Where joys are eternal and beauties expand;

Where pure crystal streamlets continually roll

To water those flowers that bloom in the soul.

PLEASANT HILL, Ky. POLLY M. RUPE.

THE following article speaks for itself. Some of our correspondents need just this instruction, with additions. We have some otherwise good articles on hand, which we know not what to do with, while very many have been reluctantly hurled into the waste basket:

The Lowell *Courier* says: "When will that millenium for editors arrive when correspondents and writers for the press will no longer fill their articles with such abbreviations as 'Sect.' for secretary, 'Pres.' for president, 'o'clk.' for o'clock and the like? when they will not interlard their sentences with nondescript hieroglyphics which they think answer for punctuation, but which are as meaningless to the typographical eye as an inscription from the Moabite stone? when will they not underscore every third word under the mistaken notion that the italic fronts of type are as large as the Roman? It is ordinarily easier for the journalist to copy a piece of manuscript than attempt to edit that furnished by those unaccustomed to write for the press. And yet the only directions to be followed are the simplest: to let the manuscript alone after putting down the words needed to express the meaning. As for not writing on both sides of the paper, we despair of ever beating that into the heads of correspondents."

Materialism.

The influence of Spiritualism, and its widespread action, is, indeed, one of the wonders of the nineteenth century. And, while it is a fulfillment of past predictions, it is also a prophecy that the face of modern civilization will undergo a change.

Several years (about 1843) before the advent of the "rappings," I heard the following prophecy uttered: "That which you have witnessed (Spiritualism on a small scale among the Shakers, will break forth among the world." This prophecy struck me with much force, for I saw in its fulfillment, revolutionary results. It has been, and is being fulfilled to an overflow beyond measure.

The mission of Spiritualism thus far has been to arrest materialism, and to disintegrate old organizations and ideas. All attempts by spiritualists to organize, have made bad worse.

In the present phase of Spiritualism, there also is a prophecy, namely: "That as a wave of spiritual light has reached rudimental humanity, so it will be succeeded by a wave of light and warmth combined, producing religious conviction, which, in its results, will be organizing. The elements with which to organize are plentifully strewn all over the realms of sentiment and intelligence. Prominently among these will be new religious formations; the organization of labor, and its results; physiological matters, referring themselves to the right use of the generative and nutritive functions. Also, governmental adaptations, taking cognizance of property in, and the distribution of, *land*, with the abolition of usury.* Getting into debt makes a man a slave; and taking usury makes a man a robber, *abstractly*. Quietly standing amid the din of human thought, is the Shaker form of human social life—"not numbered with the nations"—a Peak, isolated and alone. Its foundations not resting on mere human animal emotions, but on their denial, as a substratum, to be overlaid with *human-divine emotions, as a new base of action*.

Human reproductive emotions are the foundations of all forms of social life; domestic happiness and embroilments rest there also. Hence the wisdom of watching the heart, the emotions—with all diligence—for out of them are the issues of hate and war, as well as of love and peace.

One of the prominent sentiments of society at present is in the direction of a permanent amelioration and elevation of humanity as a whole. Governments that rule by might and power, force and fraud, as do lions and tigers, are less and less acceptable. The power to obtain and possess wealth, by merely lending

*The law of Moses required an equal division of the land to the Jewish people. It also made provision for such of them as might be too poor to cultivate their lots, for it, in the name of God of Israel, called upon the more wealthy of the people to give, or *lend*, to their poor brethren all they might be in need of for that purpose, without asking or receiving either *usury or increase*. And, moreover, if (through poverty or misfortune) any of the poor were unable to discharge the debt before the end of the *sixth* year, they were, in the *seventh* (or Sabbatical year) to be freely and entirely liberated from all and every demand of their creditors.

What a brilliant contrast is herein presented between the *Mosaic* and the (as it is very improperly called) "*Christian*" modes of providing the means of subsistence for the poor!

money without creating any wealth, is too palpably iniquitous to be recognized under any other denomination than that of Satanic. The antagonism between the accumulated products of labor and the laborer, shows such a deviation from the rule of right as justifies an assertion to which I have to plead guilty, "That humanity is now comparatively in *hell*." All over Christendom war establishments exist to kill and destroy, associated with extensive efforts, at home and abroad, to preach a gospel of peace, mercy and love, which is comparatively *heaven* yet. This is so outrageous and unnatural a mixture, that there can be no wonder in truthful men and women spurning with contempt such a combination, and looking elsewhere than to the meeting-house or the churches for hope and peace. Such a state of things so *long continued* has brought forth the infidel dogmatic materialist. He is the product of the absence of the divine in "the powers that be," coupled with doings which violate the common sense, as well as the higher instincts of humanity.

That form of materialism which ignored spiritual facts is to me the most illogical of all *isms*, because spiritual entities and their forces are the most material of all things, and are eternally manifesting themselves in tangible creations or effects. Our world is a world of effects modified by conditions; the unseen world is the world of causes—of spiritual intelligent forces. The most repugnant form of materialism is found in a praying, fighting, singing Christianity. To all doubters I would say, "Doubt, but be honest;" yet, do not allow doubting to make ruts, lest the wheels of progress should get bemired, and new and open ground could not be reached.

A few days ago a person said to me, "I am a materialist; what my five senses can take cognizance of, I can believe." He then began to decry Spiritualism as a humbug. To prove it so, he and some friends formed a circle, and the table began to move; a bulky person placed himself on the table, and still the table moved. His idea is, that the force that moved the table was confined to those in the body. I then began to analyze and illustrate somewhat as follows: It was not the bodies of those who formed the circle that moved the table, but an unseen impalpable force in possession of the circle. I then drew his attention to the indubitable evidences of spirit entity. I asked him if he ever had seen a *dead* spirit? implying, that as spirits in the body (taking him on his own ground), being in possession of an unseen impalpable force, when out of the body, would not be destitute of the same attribute. Spirit is force organized. Force is eternal, and that power which renders force subservient to intelligent will, could not be less than eternal.

He related the following: "He had a friend engaged in carrying (by water) butter to market. At a distance of more than a hundred miles, he saw his friend's vessel go to pieces; in a few days he had a letter informing him of the loss. I remarked that he was in possession of another sense in addition to the five."

A person well known and of good standing among his friends, had spent the best part of his life an invulnerable materialist; and had shown his great devotion to truth by much doubting. This, with its associate caviling, had made some ruts in his mind. Spiritualism came in his way—in his family, if I don't mistake. On its appearance, he met it with his old tactics; but the manifestations came so thick and strong that the old ruts caved in, and he appeared in print, declaring his conversion and adhesion to the truth of disembodied spirit-entity. Robert Owen, the social reformer and materialist, was met in the same way, and with the dignity of a true man, and the simplicity of a child, he accepted Spiritualism as a substantial reality.

The many proofs of spirit-entity have so thinned the ranks of the whole class of earthly materialists, that a corporal's guard is about all that is left of them. *One fact* dissipates the whole fabric of their doubts and negations.

I consider anti-religious materialism as only a passing phase of abnormal spirit-life, induced (as above stated) by long-continued outrages against the common sense and higher instincts of humanity which, by its love of truth, has providentially operated to destroy the system that gave it birth, a system falsely called "Christian," but which (its professions and practices considered) is really the most Satanic the world has ever beheld.

I have been asked, "What is your idea of God?" Upon this subject I have but few words to offer. I am capable of thought and of organizing thoughts, and of manifesting them in external forms. I am child enough to believe that I had a father and a mother; and that there is a Great Central Father and Mother of us all, who are capable of thought, and of organizing thoughts, even as I am, and of manifesting those thoughts by creations so grand and good, as to impress me with wonder, admiration and awe. They are not far from any one of us. I will follow on to know them.

I am thankful for the "express image" of their Divine attributes, as manifested through their first-born Son and Daughter from the human family—Jesus of Nazareth, and Ann of Manchester, which manifestation, with increase, is still continued through their successors in Christ—the *Shaker Church*, of their own establishing. These I will follow, to them I will gather, as to the properly anointed Shepherds of those whom Jesus Christ designated a "little flock."

"Come!" and (with me) learn of *them*, for they are "meek and lowly in heart." They seek *not their own* but *others'* welfare.

DANIEL FRASER, Mt. Lebanon, N. Y.

"Virtue alone is Happiness Below."

And, of course, the more perfect the virtue the more perfect the happiness. Self-indulgence is not virtue. Virtue is self-denial—"the narrow way that leadeth unto life"—happiness. Vice is self-indulgence, gratification—"the broad road that leadeth unto death"—unhappiness.

NORTH UNION, O.

Consecration,

According to Webster, means "devoted to sacred uses." Let us consider this important subject. We, as members of the Society of Believers, have covenanted to consecrate our all to the upbuilding of the principles of Zion. This is a weighty obligation! It signifies our willingness to sacrifice our worldly inclinations, and yield obedience to a visible lead. These cannot be accomplished by following our own inclinations, unless these are consecrated and ratified by the Church. If I say I am consecrated, yet claim the right to dispose of my services as I think proper, I give the lie to my profession, for I have solemnly agreed to yield myself obediently to a visible Lead, and failing to do so destroys my avowal of consecration. No matter how talented an individual may be, if not consecrated, he may be the means of great discord, and the cause of Society's failure of blessing. Consecrated truly, will be the devotion of our all for the benefit of mankind, having no selfish objects in view, no personal desires to gratify; looking not for any reward, other than an approving conscience; standing firm for the cause of truth and justice; devoted to the right because it is right. Then are we truly consecrated.

G. B. PRICE, Shakers, N. Y.

Angel's Call.

Hear the voice of Angel spirits

Calling loudly unto all,

"Come up higher—Come away from
Sinful acts by Adam's fall.

"Leave behind all works of darkness—

Leave a life of sin and woe!

Live to God—live pure and holy,

While upon this earth below.

"God's right arm will guide you yonder,

Far above earth's pleasures vain,

Where pure joys, substantial, holy,

With you evermore remain.

"Then let all be found advancing—

Toiling with a heart and will;

Laying waste the haunts of evil,

And the Oil of Love distill."

SHAKERS, N. Y.

ANN BUCKINGHAM.

Truth's Mission.

All hail with joy the blessed day,
That gospel truth may wing its way
O'er this heaven-favored land of ours,
To aid the soul's expanding powers.

O, may it enter every heart,
And quenchless light and faith impart;
Until the kingdom here shall come,
To be the humble seeker's home.

O, Gospel, gentle as a dove,
Thine olive branch of peace and love
Shall guide the weary traveler's feet,
Through fields where hostile armies meet.

For in earth's field of toil and strife,
The soul that seeks the higher life
Will, by thy talismanic charm,
Be kept secure from every harm.

Thou art the very Source of Truth,—
A lamp alike to age and youth,—
From each polluting thing a shield,
For all in thee, to God are sealed.

Bright Gospel, let thy glory roll
In thunder tones from pole to pole;
And wake the slumbering ones of earth,
To struggle for the heavenly birth.

Yea, cast the veil of night aside,
And break the bands of sin and pride;
Unto the sorrowing race of man
Reveal salvation's lowly plan.

L. A. WOODWARD, Whitewater, O.

The Omnipresence of Deity.

Alas, how weak, short-sighted, and inconsistent are we! We may say we feel the power of God within us, but would be shocked to hear one say, "I feel God within me." It will do very well to say that no soul can be saved without the operation and indwelling of the spirit of God; we should be startled to hear one say he could not be saved without the indwelling of God in his soul. So, we hesitate not to admit that God is Omnipotent—Almighty, but we can scarcely grant the possibility of his ubiquity. We must fix him a local habitation, give him a form, and take from him Infinity. Nevertheless, we may be assured that wherever the power of God is felt or perceived, there is the God of Power, since it is as absurd to suppose the power of God without God, as to suppose God without power. Where the spirit of God is, there is God, for God is spirit; and it would be as absurd to suppose the Spirit of God without God, as to suppose God without Spirit. It is a mere figment of the fancy to suppose that the Spirit of God is something distinct from God, and is as absurd as to consider the mind or spirit of man something distinct from man. The phrase, "Spirit of God," may be defined as God's influence, and it is mostly applied to the manifestation of Divine power in individualized being—an inspirational saving influence of God in the soul of man. As to the Omnipresence of God, which is so much more difficult for some to perceive than his Omnipotence, it will be found that the latter cannot be rationally conceived to exist without the former. It must be admitted that where God is there is power, and because his presence is infinite, his power must also be infinite; and it is for this very reason that his power is infinite, because he is everywhere, there ready to do what he sees should be done. "The eye of the Lord is in every place, beholding the evil and the good." (Prov. xv., 3.) Again, His Omniscience can no more be rationally admitted without supposing his Omnipresence, than can his Omnipotence. Inasmuch as he is everywhere present, he in every place sees and knows all that exists or takes place, and happy is he who believes that nothing, the most minute, can take place without, at least, his notice. "The very hairs of your head," said Jesus, "are all numbered, and not one of them falls to the ground without your Heavenly Father's notice—not one sparrow falls to the ground without your Father." How could he have taught the ubiquity of God in stronger language? How, more clearly and cogently, could he have set forth the infinity of his power and providence, his goodness and government even in the most minute things? Happy are they who heartily and habitually believe in this Omnipresence and infinite goodness of God, the Heavenly Father and Mother, and who are reconciled to everything which He permits; who see his footsteps in every thing without them, and feel Him "working within them to will and to do of his own good pleasure," being conscious that they are daily and faithful co-workers with him. By Father and Mother, I do not mean two distinct persons or beings in Deity, but that in the one

Infinite Spirit or Divine Essence, there exists the attributes of Father and Mother, just as much the one as the other. But Father and Mother are the names of *relations*, not of *essences*, and belong to that class of things which logicians call accidents. They are accidental qualities or titles. This by-the-by. We will proceed with our main subject, the Omnipresence. If it is difficult to conceive the ubiquity of Deity, how shall we comprehend his eternity? How shall we grasp the tremendous thought that "He inhabiteth eternity!" (Isa. lvii., 15)—that all time, all being, and all possible events, past, present, and to come, are alike intimately present with him, so that he "inhabits," dwells in, and comprehends the whole as fully and clearly as the least parts—that, as he inhabits and fills infinite space, so he as perfectly inhabits and comprehends the whole infinite duration? Yet all this is but a faint and inadequate idea of his infinity. Our ideas on this subject must always be imperfect, and can only amount to this, that after extending them to the utmost bounds of thought on every side, there is still something to be added—an infinity of greatness and glory beyond, that a finite mind can never reach. Yet even such inadequate thoughts of Deity are profitable and consoling, when we consider that this incomprehensible infinity of power and goodness stands pledged for the protection and final happiness of all who put their trust in him and obey his laws. Into what insignificance and nothingness we little worms do sink, with all our boasted greatness! Surely, if God were anything less than infinite we should be entirely overlooked. But while the thought of his infinity humbles us in the dust, it consolingly assures us that we cannot exist without his special notice and regard. For if we should conceive of the least animalcule or atom existing somewhere in the universe out of the reach of his knowledge and notice, we should instantly destroy the idea of his infinity, yea, of his existence, because if one animalcule or atom can exist without his creative and sustaining power, thousands more—yea, all the animals and atoms in the universe can exist without him! Thus, the necessity of God's infinity rests on the same foundation as that of his existence, and we cannot overturn one without destroying the other.

R. W. PELHAM.

SHAKERISM is a desperate remedy for a desperate disease. It is radical, certainly, and it is a question whether any less radical measure can meet the appalling character of the passions, as they appear in the unvarnished manifestations of every day life. But whether it be a finality or not, it is manifest that there can scarcely be even a decent degree of saintliness till men and women are able to live a celibate life, so long as duty, inspiration or reason shall dictate. If there be a possibility of living out a partial affiliation of fraternal love and sexual passion, without the cast iron rules imposed by monogamic marriage and the Shaker brotherhood, the road to it lies through Shaker grounds, at least.—*New Campaign.*

To the Juvenile Class.

Childhood, Youth, Manhood, and Old Age are analogous to the seasons. The human heart represents the soil. Childhood is the spring time of life. Then is the proper time to prepare the mind and heart to receive the seeds of truth, such as Honesty, Chastity, Meekness and Love. The heart, like the earth, contains seeds or germs that would grow spontaneously and bring forth fruit; but an enemy has infused poison into the soil, and sowed seeds there that are not pure and good, and, if left to grow, would produce *wild* and *bitter* fruit, if not decidedly *poisonous*, and they are unworthy to occupy a place in such a beautiful garden as the human heart should be. Hence the necessity for commencing early to plow deep, that we may upturn the soil and destroy any vile weed that may already have taken root there. Some young persons cling with great tenacity to those plants which spring spontaneously from the heart, because they are pleasant to the eye and sweet to the taste, and are not *very* bad. But, if wise, we shall seek the *best*—the *very best*. There is only so much soil, and we can ill-afford space, even for the indifferent. If young minds would only decide upon one point, *i. e.*, that they will always relinquish the inferior for the superior, and welcome the hand of the cultivator to pass over them, and pluck up and cut down everything but the useful and the good, then, through the medium and by the help of those instruments which the great Husbandman of souls has provided, together with the action of the spiritual and divine elements, wind, rain, dews and sunshine, every good plant will flourish and grow, and yield its increase a hundred fold. And, like the industrious tiller of the material soil, such will gather with a prudent hand all the choice fruits in their season—natural and spiritual truths—in science and religion, and store the mind with all useful knowledge pertaining to the life that is present and future, and cause the reason and conscience to be co-workers in gathering all that is virtuous, good, and true into the mind and heart. And when spring, summer and autumn have passed, and the infirmities of age creep upon them, they will be able to wrap themselves in a mantle of truth which they have woven, and feast upon the fruits of their labors, until an angel messenger is sent with his chariot to convey their spirits home. Then they can lie down upon their couch and be gathered in peace to their spiritual fathers and mothers, to feast upon the fruits of their toil in the bright summer land, where the wintry winds can never reach them more.

The change from the terrestrial to the celestial spheres will be a source of joy, not of sorrow and sadness, to those who have well-performed all the duties pertaining to the rudimentary sphere of existence. The death-sting is taken away, and the grave can have no victory over the heart where nought but true plants have been cultivated, and which will continue their growth, and bear fruit in the immortal land. Love-angels stand ready to extend the hand of welcome to such, and to offer the meed "well done, enter into rest." But *rest* does not imply *inaction*. The highest

order of angels work. An approving conscience in reference to the past will stimulate to future action in the life and *real* home of the soul, which is beyond the shadowy vale of time.

My young friends, you are now in the spring-time of life. What is to be your future course of action? Will you seek to satisfy the emotional feelings which so often crave present pleasure, at the expense of principle, and thus produce the wild flowers and plants of nature at the expense of the good and the true—blight the finer feelings, and desecrate the soil of your hearts? Or, will you choose the better part, and cultivate in your hearts innocence, purity, child-like simplicity, and every other virtue that will fit you to be companions of angels in spheres above?

In the celestial garden, immortal flowers are blooming of the fairest, richest hue, and they send forth a sweet perfume. It is the work of the angels. They sow, and they reap what they sow. They plant vineyards, and eat the fruit of the vine. The blight, nor the canker-worm does not reach that clime, for there law is not broken, and sin is not known.

Life in God.

Men are hunting for God, seriously looking after a physical being who will compare with their pre-conceived opinions of a Supreme Being; by continuing the search, they will certainly come up somewhere, perhaps among the ancient Egyptians, Greeks, or Romans, for they had gods many. The holy Saviour said, "God is spirit, and they that worship him must worship in spirit." Again, "no man hath seen God at any time," for the simple reason that he cannot be seen by the natural eye. We may see and feel the agency of God in our fellow beings, where he is manifest for salvation; we judge of good men, who are intellectually enlightened, by their actions—those who see, know, speak, and act the truth. God is truth. Every work of God is founded on truth, and the continued growth in truth is a positive test that the work is divine; the man of God is thus manifested to the world. In the Lord Jesus was God manifest in flesh or humanity; so in his faithful followers, the apostles, and thus in every pious man or woman in his or her degree.

God is justice, and is manifested in every just person, whose life is a continued exemplification of the divine attribute.

God is love, and whenever and wherever love flows into our souls direct, it is God, and from the brethren and sisters, it is God flowing through his children to each other—in fact, love is the permeating and pervading, and all-uniting bond of the universe.

God is wisdom, as seen in all his plans and works; for the universe of organized mind and matter is planned and executed with the most consummate skill and intelligence.

God is power, the motive power of the worlds without end; this force of the Almighty is continually in operation, carrying forward the universal machinery; without this infinite and continued propelling force, the whole would cease action.

Growth, of every description, comes under

the same supervision and law of love, in the development and maturation of all plants, and their continuation and perfection by the immutable laws of increase.

To sum up, the whole, both animate and inanimate, the plan, the execution, and continuation of the vast expanse, all are of our Heavenly Parents!

It will not do to talk of inherent principles, for principles are only the emanations of the Godhead, and of themselves they are simply a nullity—without the creative Original, a blank.

If man is carelessly curious to see God, and will not be satisfied to believe that he is, because of his intangibility, as an ocular demonstration, let us ask him to make some experiments on himself. He is moved by spirit or intelligence; has he ever had ocular demonstration of his own powers of thought?

Can he inform us of the mode, of the wonderful working of the machinery in the production of his ideas, and his continuous faculties on the complications of mind and matter?

Man is said to be a microcosm of the world, of the solar system, and of the universe. In him there is a center, or focus of thought; the whole body is moved and controlled by the nerves connected with the power of thought, and extending to the extremities of the animal machinery. Also, the mind has the power of self-control; the whole economy of body and mind is moved by the central controlling influence—intelligence and love.

Looking at the solar system, we see the sun himself, with his deputed power, in the center of the dependent orbs, controlling and carrying them with him in his unceasing cycles; this system is in concatenation with another, and it again has its joining; and so, by analogy, the whole universe is joined to the Empyrean of the Eternal; the center—the God-home of intelligence and love!

Around this eternal center—the Empyrean—revolve the whole universe of mind and matter, and from this inexhaustible source radiate law, life, love, and intelligence to the whole creation. God governs the universe of matter by fixed and inherent laws; the universe of mind by agency of ministering spirits.

And if we may be allowed and permitted the figure of speech, by way of illustration: to the Empyrean battery are connected all the ethereal telegraph wires which send the divine intelligence to the innumerable hosts of intelligent beings, from the highest archangel down through the conjoined precincts, with their kingdoms and families, to our earth, peradventure, near the very verge of intelligence.

WM. REDMON.

Life is like a flower bed, in which thorns and roses grow promiscuously. Wisdom alone teaches us to gather one and refuse the other.

The great test of true friendship is constancy in the hour of danger, and adherence in the season of distress.

A mind well trained and long exercised in virtue, does not easily change any course it once undertakes.

Stereoscopic Views of Shaker villages—Mt. Lebanon, Watervliet, N. Y., and Hancock, Mass., can be obtained of James Irving, Troy, or at this office, \$2.50 per doz.

Be Encouraged.

When dark spirits, round us stealing,
Storm the castle of our heart,
Let us, to our faith appealing,
Bid them, in God's name, depart!
Why, with clouds dark o'er us rolling,
Veil the radiance of our sky,
While bright angels, round us calling,
Come with sunshine from on high!

All above, around, is beauty,
Sun by day and stars by night;
Happiness our only duty,
And in God our sole delight.
Every pulse that beats to heaven,
Every thought attuned to prayer,
Every tear to pity given,
Is a crown of glory there.

There each stream is music flowing,
And each breeze is melody,
Heart to heart in union growing,
Soul to soul in purity.
See the golden chain ascending,
Joining earth to heaven above;
See bright glories with it blending,
And its links all formed of love.

E. T. LEGGETT, Union Village.

Freedom.

What is Freedom and where is it to be found?

Our fathers fought for freedom. We inherited it; are said to be the free-born sons and daughters of America. We certainly are inspired with a love for freedom, and consequently have acquired a strong detestation of bondage. But liberty, true liberty, is not attained by the sword. Though our country may boast of freedom, yet are the people free? Are they not fettered down to earth by passion, pride, envy, revenge, and evils too numerous to mention? Can we boast of liberty when we are not able to govern ourselves? Jesus said: "Ye shall know the truth, and the truth shall make you free." Cowper, in some of his inspired writings, says: "He is a free man whom the truth makes free, and all are slaves beside." This has been a subject I have considered attentively from my youth up. It seems really lamentable that in these professedly free United States, after the struggle there has been to emancipate slavery, that it should still exist in our midst, wherein all might and should be free. I hate slavery. I read in one of my school books, words like these: "And even now in some parts of united America, women are but little better than slaves." How shocking! And again: "Man tarnishes his name and brightens it again; but if woman chance to swerve from the strictest rules of virtue,

"Ruin ensues reproach and endless shame,
And one false step forever blasts her fame;
In vain with tears the loss she may deplore,
In vain look back to what she was before,
She sets like stars that fall to rise no more."

Is this right? I think not. It is not so in Christ's kingdom. Jesus said: "He that is without sin, let him first cast a stone." And to the woman: "Go and sin no more." If it is so in the kingdom of this world, I do not blame the women for wanting more rights. Certainly all now have a right not to tarnish their name; and I would that they all had the grace and dignity not to do it. I am sensible that I live in a very enlightened age and country, and do feel a strong sympathy with those of my sex who would be glad to live lives of purity, if they could find the requisite

protection. I believe there are many refined young females who would wish to live virtuous lives devoted to God, if they knew of a way. To all such I would say there is an asylum—I have found it, and have for many years breathed its pure air free from all contaminating influences, surrounded by dear brethren and sisters who are ever willing to strengthen and encourage, not draw down, and back, but onward and upward. This haven, and this relation, THE SHAKER will point you to.

LAURA A. PRENTISS.

Obituaries.

Henrietta Beal, at Shirley.....Aug. 10 aged 17
Sarah Blanchard, at Harvard.....Sept. 21 " 65
Mary Fosgate, at Harvard.....Sept. 28 " 81
Margaret Keamer, at Mt. Lebanon..Oct. 6 " 41
Caroline Ulrich, at Watervliet.....Oct. 8 " 20
Anna Smith, at Mt. Lebanon.....Oct. 10 " 75

THE SHAKER.—This is the title of an able periodical, published monthly at Albany, N. Y., under the direction of the Mt. Lebanon Bishopric of Shakers, and in the interests of that interesting people. While almost every other sect and ism in the United States has its organ, it was only last January that the Shakers established one of their own for the first time, and it was done in response to the urgent demands of the friends of reform, that they should give their ideas of life and happiness as viewed from the Shaker platform. The world at large is somewhat cognizant of the life and practice of the Shakers, but are almost entirely ignorant of their principles and doctrines. "The Shaker" gives information upon all these points, and is a very interesting paper to every inquiring mind. Fifty cents per annum. Address G. A. Lomas.—*Springfield (Mass.) Union*.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by, and under the direction of the Mt. Lebanon Bishopric.

VOL. I.

SHAKERS, ALBANY CO., N. Y., DECEMBER, 1871.

No. 12.

Love and Fire.

Religious revivals are the resultant of the love of God toward humanity. Love is fire, in its ultimate incarnated. "God is love;" and this makes God a consuming fire through jealousy. "I am a jealous God," hating idolatry and adultery above all things, and always operating to destroy the idols as Abraham destroyed the images of gods and goddesses, which his father made his living by creating. Christendom is "full of idols;" consequently, when the righteous in a city pray to God, as Lot did in Sodom, they are praying for the destruction of that city, unless timely repentance—a turning from idolatry—averts it. As Jefferson affirms, all great cities are the cancers of the nation; being produced by false organic laws, permitting the monopoly of life elements, and destroying the taste of the people for rural pursuits—agriculture in its various branches—it is merely a matter of time *when* such a city as London will be destroyed, and by *what* agency. We may hope that it will be through the soil of England being returned to its owners, the people; and that the soil will allure the people from London, leaving it, like Babylon, to "the owls and bitterns;" for the prophecy of desolation upon that city is as applicable to all cities as it was to Babylon.

The fact that a certain city is destroyed, does not prove that its wickedness exceeded "above all other cities," but that it was more ripe, and that the love of God was towards it in an especial manner; and that as it has perished, so likewise will all other cities perish, unless their inhabitants repent.

Under the law of "the co-relation of forces," the love of God may be transformed into material fire, sweeping away, as in a moment, the accumulated labors of many generations, who had not wrought in God sufficient to preserve "their works." Not that there was no good—no religion—nor yet that there was no natural fire to begin the conflagration at Chicago. In Rev. 9:23, "Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people, and the

glory of the Lord appeared unto all the people, and there came a fire out from before the Lord and consumed upon the altar the burnt offering and the fat, which when all the people saw, they shouted and fell on their faces." In this case, there was no physical fire as a nucleus; but when "Nadab and Abihu, the sons of Aaron, took either of them his censer and put fire therein, and put incense thereon, and thus offered strange fire before the Lord—"natural fire"—which he commanded them not, "there went out fire from the Lord, and devoured them, and they died before the Lord." They lacked faith as spiritualists.

How far, and to what extent, do the modern priesthood offer strange fire, when they offer their gifts—sparks of their own kindling—eloquent prayers, and learned essays—fires of ambition, impelled by the love of self—in place of the true spiritual gifts of the primitive church? Will they not, one of these days, originate a conflagration that will burn up them and their works? In 1st Kings, 18:34, Elijah said to the prophets of Baal, "Call ye on the name of your gods, and I will call upon the Lord; and the god that answereth by fire, let him be God; and all the people answered and said: it is well spoken." "They, the priests of Baal, took the bullock which was given to them, and dressed it, and called on the name of Baal from morning till noon, saying, O Baal, hear us! But there was no voice, nor any that answered; and Elijah mocked them, saying: Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves with knives as was their manner, till the blood gushed out, but with no avail. When it came Elijah's turn, they filled four barrels with water three several times, and poured it upon the burnt sacrifice and the wood, and the fire of the Lord fell, and not only consumed the burnt sacrifice, but, as in Chicago, it burnt "the wood, and the stones, and the dust, and licked up the water that was in the trench." And the people said: "The Lord, he is the God; the Lord, he is the God;" and the unspiritual prophets

were themselves destroyed. This descent of fire frequently occurred during the history of the Jewish nation. This fire would not injure the righteous any more than water would injure fish.

"Who amongst us," Isaiah inquired, "will dwell with the devouring fire? Who shall dwell with everlasting burnings? The Lord descended upon Mount Sinai in fire, and the people were afraid because of the fire, and said: Let us not see this great fire any more."

In Numbers, 35, after the earth had swallowed up the houses and all the men that pertained unto Cora, with their goods, "there came out fire from the Lord and consumed the two hundred and fifty men that offered incense." But, of all the prophets of Israel, none exceeded Elijah as a medium of spiritual power over the material elements.

2 Kings i: The king sent a captain and fifty men, to bring Elijah down from the top of a hill on which he sat. Approaching, the captain said (mockingly), "Thou man of God, the king hath said come down;" and Elijah answered: If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty; and there came down fire from heaven, and consumed him and his fifty. And when a second captain and fifty was sent, being a little afraid, he said: "O man of God, thus hath the king said: 'Come down quickly.'" Again the prophet called for fire to consume them, and the fire of God came down from heaven and consumed him and his fifty. And the captain of the third fifty was sent, and went up, and, like the Egyptians, being thoroughly converted to a belief in Spiritualism, fell on his knees before Elijah, and besought him, and said to him, "O man of God, I pray thee let my life, and the life of these fifty, thy servants, be precious in thy sight. Behold there came fire down from heaven and burnt up the two captains of the former fifties, with their fifties, therefore let my life be precious in thy sight." This humble and candid confession showed that the fire of the Lord was going back from whence it came, towards the interior of things. It had burnt up unbelief in the

captain's soul, and become again a spiritual fire of faith and zeal towards God. The angel of the Lord said unto Elijah, "Go down with him." The fire had reached the soul of the king also; and "Elijah said to him: Thou hast sent messages to inquire of Baal-Zebub, the god of Ekron; therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die. So the king died, and Elijah was not injured. And Elijah went up by a whirlwind into heaven," from whence the fire came. It was not his body that went up, but his soul and spirit that had already ascended into the heaven—the paradise of the Jews.

Thus did Elijah subdue military power by Spiritualism, according to the true design of the Mosaic dispensation, where the war power was transferred from the physical to the lower sphere of the spiritual world. It is on this wise that war will be abolished, and the millenium inaugurated, in which the nations shall cease to learn and practice it any more. In that epoch, the male and female will be equally represented in the earthly government, which will become the image of the government of the universe.

War Raised One Step Higher.

The Christ Spirit, with which Jesus was baptized, converted and convicted him first from the Jewish plan of war—the application of physical force—by means of which, he cleansed the temple of the commercial people who were trading and trafficking under a cloak of religion, calling them "thieves and robbers," who were desecrating the house of prayer. This was one step upwards. "The zeal of the Lord's house had eaten him up." Further travail prepared him for another step; so that when a village of the Samaritans refused to receive him and his disciples, because his face was set as though he would go to Jerusalem, with whose inhabitants they held no social communion, James and John said: "Lord, wilt thou command fire to come down from heaven, and consume them, even as Elias did?" Jesus turned and rebuked them, and said: "Ye know not what manner of spirit ye are of," in respect to the spirit and practice of war. Ye are good Jews, after the pattern of Elijah; but are not yet converted to Christianity, which will save you from destroying your enemies even by spiritual agencies, and even when they are heretics, and have refused to receive and entertain the Son of Man, having turned their backs upon the kingdom of heaven, which had come nigh unto them. "For the Son of Man has not come to destroy men's lives, but to save them, both body and soul, provided they will

obey the truth." This obedience will never be secured, except through a baptism of fire and love, which shall create, as at pentecost, a genuine spiritualistic, religious revival.

F. W. EVANS.

Shaker Iconoclasm.

While millions are seeking their heavens in the indulgences of perverted passions, we are called to work ours out by severe chastisement of our affections for sinful lusts—by rigid self-denial to all that engenders worldly ambition or selfish aggrandizement.

After thousands of years' activity in the habitual practices of war, marriage, private property; of carnal desires, and the gratification of those desires by our ancestors; we are commanded to turn back the tide of nature, and build the foundations of a *new structure*, that condescends not to the use of a single material, good nor bad, that constitutes the bulwarks of the old order of life! Who, then, wonders at our persecution? Who is surprised at the *few* who bear the ordeal and comply with the command? Or who wonders at the worldly cry of the failure of SHAKERISM, and the desires that it should fail, while it is making such devastation with worldly institutions? It has already proved itself a successful regenerator; and what has been done by it, can with it be accomplished again.

True Wealth.

Be my mind a sacred treasury,
Stored with gems and diamonds bright,
Where no dross shall ever gather,
That would dim their lustrous light.
Garnered there the wealth of knowledge,
Truth and Wisdom's golden sheaves,
Richest fruits and fragrant flowers,
Not alone life's fading leaves.
Walls of sapphire form the chambers,
By eternal Goodness made,
I will fill this heavenly structure
With the sunbeam, not the shade.
I will hang it round with pictures,
That shall give me joy to see,
Not the imagery of demons,
That would haunt and follow me.
Like the ghosts in ancient story,
Protean forms of passions base,
Sordid loves, and gross desires—
These the temple would deface.
Innocence and pure affection,
Deeds in consecration wrought,
Holy thoughts and aspirations,
To this temple shall be brought.
Gems of good my soul shall cherish,
Spurn the false and prize the true,
Look beyond the things that perish,
Where bright glories rise to view.
Brighter now appears the prospect,
And the angel life is mine;
Growth and progress are eternal,
In the spheres of truth divine.

MARTHA ANDERSON, Mt. L.

Christian Equality.

"Ye are all brethren."

There is nothing in the teaching of Jesus Christ more apparent than the thorough and absolute change he purposed to effect in the lives of all those who should become his disciples. This change had reference not only to the individual character of each, but also to the relations they were to sustain toward each other as a community of believers. He taught not only humility, in contradistinction to pride and vanity; gentleness, in opposition to an overbearing spirit; faith and patience, as arrayed against distrust and heart-consuming anxiety; love to God and the neighbor instead of hatred; but a change in the fundamental condition of Society. In it there was to be neither noble nor plebeian, rich nor poor, bond nor free, as they had hitherto existed in all

human societies, not excepting that established by Moses. Not only were these distinctions to find no place in the community of his followers, but even the titles, which were wont to foster the pride of those installed into any office among men, were to be discarded. "Be ye not called Rabbi, or Teacher, for *one* is your Teacher; call no man your Father upon earth, for *one* is your Father." There is but one simple relation to be sustained among all the disciples of Christ, that of brethren, the children of one common, divine parentage.

This teaching is thoroughly radical, and aims to eradicate a disposition that has had a controlling influence upon mankind for ages upon ages—that of exalting one's self at the expense of others. It is not surprising that it has produced so little effect comparatively in the world, nor is it a cause of discouragement to one who has studied the Divine method of working, that this doctrine was so soon abandoned by many of the professed teachers of Christ's religion; that the head of one of the divisions into which the church was split should be styled Papa, Pope, or Father; that the chief of another division should be called Patriarch, or Chief Father; and that the teachers of other divisions should assume or accept the title of Doctor, which is simply another term for Rabbi. The Infinite has an eternity in which to accomplish his plans.

Nothing else was to be expected, when the professed disciples of Christ discarded his teachings in this respect, but that they should seek to justify their conduct; nor is it a matter of wonder that those who disallow his authority altogether should style him fanatic, because of his extreme doctrines. Chateaubriand, the celebrated defender of "the Church" against the infidels of his day, conscious that Jesus had uttered some radical sayings respecting equality, says: "The Christian religion establishes the doctrine of moral equality, the only kind which can be preached without overthrowing the world." That is, to give his own explanation, Christian priests can remind the great ones of earth that they are made of no nobler dust than the plebeian, which truth the priests of ancient Paganism did not dare to utter in the ears of a Nero or a Tiberias. This wonderful gain, then, has been made by Christianity over Paganism! To preach more than this would be to overthrow the world!

But Christian equality, whenever practiced, does overthrow the world, and that is the very design of it. It banishes at once and forever all those distinctions created and fostered by human pride, whether of ruler and subject, nobleman and vassal, or clergy and laity. It discards not only the secular titles, as they are called, of Emperor, King, Duke, etc., but ecclesiastical as well—Sovereign Pontiff, My Lord the Archbishop, or Bishop, being as open to Christ's reprehension as any other title. It puts an end to that selfish abuse of God's gifts, by which a few appropriate to themselves that which belongs to the many. It diffuses an abundance of everything useful among all without distinction. It establishes not merely what the French writer styled "moral equality," which still leaves the haughtiness of the haughty undisturbed; allows every distinction in Society which human pride has

devised, together with every display in dress, equipage and residence that tends to keep up those distinctions, but also actual equality, bringing the proud down to the position they should occupy, and raising the degraded to a condition in which they may enjoy God's greatest blessings. It makes short work with everything that enkindles wars or engenders strife of any kind, removing all the causes that lead to them. It strikes a deadly blow at all pleasure, passions and lusts, whose tendency is to weaken and destroy the physical, intellectual and spiritual man, and to introduce into the world of God's creation whatever causes hatred, divisions, and moral disturbances. It not only brings society upon a level, but gives to the individual subject of it perpetual quiet of soul.

"It makes the rough paths of peevish nature even,
And opens in each breast a little heaven."

Christian equality, therefore, tends to overthrow both the great world that exists in the form of human tyranny and slavery, of inequality in wealth and privileges everywhere prevalent, and the world of pride, ignorance, passion, lust, envy and hatred, and every ignoble thing that exists in the individual breast. In overthrowing these, however, it does not leave society in a state of chaos, nor the individual to float rudderless over the dark ocean. Gradually it brings order out of confusion, dispels the darkness of the mental horizon, brings in the dawn with its resplendent colors, and ultimately diffuses everywhere the heart-cheering and invigorating light of the perfect day. When the former heaven and earth have passed away, the Sons of God chant the anthem that celebrates the creation of the new; they sing of peace and love, of order, equality, and perpetual unanimity. Their melody inspires and fills the souls of all who constitute the family of heaven.

WM. H. BUSSELL.

Life in God.

The First Great Cause has deeply implanted in human souls the laws of righteousness, for the government of his children in their conduct towards each other; and in the revelation of His Divine will, these laws in the mind are confirmed.

The Saviour said: "Whatsoever ye would that men should do unto you, do ye even so unto them." His whole life was a dedication to the laws of love and divine justice.

In the laws of life, there is a fitness, an appropriateness in human action; we will call this fitness *Justice*. Human beings feel that they are entitled to be treated justly in all the transactions of life. Every one feels that he or she has an inherent right to the bounties of a kind Providence, and cannot feel satisfied when any of these rights are withheld or denied.

Integrity in man will scrupulously allow all these rights to a fellow being; not only allow, but bestow kind acts to aid his fellow man. In the wide domain of commerce, the man of integrity will make known the quality, age and condition of his produce, and regard in weight and measurement the same honesty.

Every citizen should feel safety in person, character and property; uncertainty in these destroys our happiness. Each man should

feel a concern for the life, character and property of his fellow man, not only to guard against casualties, but to render, in sickness or affliction, a kind and willing assistance.

Common prudence should teach that we are all human beings, and, as such, may need the same kind attention; and that the human heart, full and running over, will be ready and desirous, under these generous impulses, to render back the measure more than full. The gifted and fortunate should voluntarily be guardians for their less-gifted and unfortunate fellow beings, and, in kindness, counsel them, show them, entreat them; for they lack understanding of the conditions, proprieties, duties and dangers of life. Suffering mortality is beseeching, and must not be turned away empty. O, for the compassion of the Christ spirit!

To the young man or woman in nature, whose life is to begin as the future father or mother, these inquiries should arise: Do I start with integrity in every purpose and design in this highest, earthly prerogative, to do the will of my heavenly parents, in perpetuating my likeness and representative in time? Or, am I looking forward to scenes of voluptuousness, irrespective of my call, obligations, or consequences? Do I consider that life and death are set before me, and that I am accountable for the use of my endowments and for the consequent good or evil that may arise in my connection, through time, and for ages to come?

In the matrimonial union you have pledged yourselves to verity and integrity without reserve; and in keeping this solemn declaration in accordance with the laws of nature, depends your future fruitfulness and blessing.

In the family relation must be instituted good government; faithful obedience for the child, and religious, rational instruction for youth, all conducted in the spirit of the true Christian. A sacred veneration for God and His divine attribute, Truth, should be deeply planted in the juvenile mind. In the family mansion is laid the foundation of future government of state and nation; may it be laid on the basis of truth and obedience to law and order, for God works through these principles for the salvation of nations.

Let us examine the inmost recesses of thought, for in the laboratory of the mind are manufactured the intentions, designs and consummations of human existence.

WM. REDMON.

Are the Shakers Ascetics?

In all ages, mankind have felt the desire to appease an offended Deity; for men have erred since the early days of earth's history, and consequently felt the sting of remorse and unhappiness, the natural result of violating God's laws. And as most men will relent and forgive an injury, when approached humbly and sorrowfully by the offending party, so men, in their short-sighted conception of the Eternal, have thought to propitiate Him, and regain their own peace of mind, by vows and sacrifices, or the observance of an ascetic life. Others, again, stimulated, doubtless, by a pious longing after holiness and purity, proposed to subdue the inherent inclination to evil, and the inordinate desires of their minds, by seclusion, fasting, the recitation of long prayers, bodily

torments, and the abjuration of every comfort or innocent pleasure! They are called Ascetics—persons who, secluded from the world, live a rigid and austere life, and employ their time mostly in devotions and mortifications. Are the Shakers Ascetics? This epithet is not uncommonly applied. Let us look at their everyday life, and thereby see whether the name "Ascetics" properly belongs to them.

Do they live secluded from the world? Decidedly they do, in a certain sense. They claim to live in retirement from the world, in a life of self-discipline and preparation for a future state. There are no high, cloister walls around their buildings, and no dark courts lead to their dwellings; but God's bright sunlight is invited everywhere, to cheer with its rays, this simple and unassuming people. The visitor or traveler will not find the forbidding words, "No admittance," written on any of their gates or doors, but meets with a kind and hearty welcome, with an invitation to examine and judge for himself; while hardly a day passes by in which hundreds of strangers do not come through their farms and villages. The hermits of old retired from the world, and buried themselves in the inaccessible wilderness, and many a weary and sad heart now, will retire behind the gloomy walls of a cloister. They were and are Ascetics. Are Shakers? They retire from the world so far as not to take part in political movements, which certainly tend to abstract the mind from higher and purer pursuits; nor in the usual pleasures of the world—the principles that make the world (see John ii. 15, 16)—considering them as not consistent with a life devoted to spiritual progress. They have separated from the principles of the world, but do not live in seclusion; they shun the evils of the world, and all which leads to worldliness, but do not shun its children, in whose souls are the images of God; they come in contact with those who are of the world, but live not according to the demands of the world—are they, therefore, Ascetics?

Is their life rigid and austere? It may appear so to the egotist or the devotee of pleasure, but not to the philosopher or Christian. The ancient axiom, "The fewer wants, the more happiness," is still true. All the riches in the world will never suffice to supply the wants of a depraved appetite, for every sensual gratification excites a desire for new indulgences of a more refined kind, and in proportion to their fulfilment, the passion demands those that are more extensive and luxurious. "Shakers," or "Believers," enjoy the products of nature, with which they are amply supplied, and use all the comforts and conveniences which the fruits of their industry permit. They live not in luxury, but in comfort; not in extravagance, but in sufficiency. And is their manual labor hardship? Labor is pleasure, if performed moderately, and for a good purpose; it has a salutary effect upon body and mind, and no one among them is required to work beyond his capabilities. An evidence that their daily life is far from being austere, is afforded by their records of mortality, which prove a greater longevity among the Shakers than any other class of people.

True piety will not show a solemn, Puritanic

countenance, but will enjoy a hearty laugh, a mirthful and agreeable conversation. And let any visitor call at a Shaker village, and he will not meet many faces of a forbidding or down-cast aspect, but the peace within will show itself in the serene and happy countenances of those who have devoted their lives to purity and soul-development, and who feel that they are at peace with God, and beloved by their companions.

Do Shakers employ their time mostly in devotions and mortifications? Their devotional formalities occupy a very small portion of the day, for labor is prayer, and useful occupation more acceptable in the sight of heaven than the recital of long and meaningless prayers. But they most emphatically claim that their lives are spent in mortification, not of the body, but of the carnal will. "Know thyself," was written, as the essence of wisdom, on the portals of the temple of Ephesus; and "Know thyself," and "Conquer thyself," is written now on the standard of Believers. To subdue themselves, and even eradicate that which "the still small voice" condemns, and to restore the soul to its native purity, as a fit emblem of its Maker—to replace in their minds the spiritual instead of the sensual, is their aim and daily labor. Can such an end be reached without a struggle? without mortification? God alone knows the fierce combat that has raged in many a soul aspiring after holiness; and often He alone has seen the silent tears, and heard the suppressed sobs of many a weary traveler towards His kingdom of eternal rest; and He alone knows the agony which the demand, "Conquer thyself," often extorts. And were it not for His help, who would succeed?

But success is certain. His help, and the observance of the eternal truths established in the Church of Christ's Second Appearing, will enable every soul to conquer the enemy within, and then the state of happiness will commence, and the soul will find heaven on earth. Then the words of Christ will be fulfilled: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundred fold, and shall inherit everlasting life," and peace, comfort and bliss will dwell in abundance in the soul, which will then receive a forshadowing of the eternal, heavenly joys. There cannot be victory without a combat, nor holiness without struggles and mortifications of the carnal mind. Ascetics mortify the body; Shakers mortify the principalities of evil.

But let Shakers be called Ascetics, or fanatics, or a deluded people—it will not alter the truth. There is only one way to salvation, and every soul, at some period of its existence, either in this world or in the world to come, will have to enter it—the way that Jesus taught in the words: "Forsake all, and follow me." God speed the day when the light from above will shine on repentant and sorrow-stricken souls; when His angels will point out to an anxious and burdened multitude the true and only way of salvation from evil: Confessing and forsaking sin, and living a life of purity, humility, and unselfishness! A. WAGER.

Union Village, O.

The Knell of the Dying Year.

Hark! what is that low, murmuring sound,
That faintly falls upon the ear?
So distant, yet it jars the ground,—
Hush! 'tis the knell of the dying year.

All nature seems to hear the toll,
The tempests pause in their wild career,
E'er they have reached their destined goal,
And list to the knell of the dying year.

The stately trees of the forest bend
To catch the sound, and, appalled with fear,
A murmuring dirge in their sorrow lend,
To bewail the knell of the dying year.

The stars look down from the murky sky,
Through a veil of clouds their sad faces appear,
And the moon, enmisted with mists on high,
Seems to weep the knell of the dying year.

And wilt thou not join in the solemn scene
O, man! while thy death toll approaches near?
And wouldst thou listen with downcast mien,
To the sorrowful knell of the dying year?

"Let thy footsteps tread pure virtue's way,
And thou shalt never shed a tear"—
A voice to my spirit seems to say—
"As thou hearest the knell of the dying year."

WILLIAM CALVER.

Charity.

Charity has been defined to be a principle which leads us to make use of the best means to bring about the best results. St. Paul said that "charity rejoiceth in the truth." All the Christian virtues and graces, which adorn the character of the good, harmonize; they never are antagonistical. If "charity rejoiceth in the truth," it also rejoices in justice and righteousness, as well as in mercy and kindness; and as all these harmonize, the greatest charity to any soul is to hold it to strict justice, and not to indulge it in any wrong, because, "he that doeth wrong shall suffer for the wrong he doeth."

Indulgence, instead of being charity, is injustice and wrong to the very individual to whom it is extended, and in a social point of view, indulgence to one is injustice to the whole community. This individual indulgence being intrinsically unjust, it can never promote harmony, peace, nor righteousness in any society where it exists. Indulgence is exceedingly prone to assume the name and garb of charity, and, under this false color, often deceives and has sometimes ruined very good men. The oft-repeated maxim, that "it is better to err on the part of charity, than do otherwise," is losing its effect, and, with some, has become entirely obsolete, and not without good reasons.

To make this subject plain to the understanding, we will give some brief illustrations: We remember to have read of a millionaire in France who, out of charity, undertook to support all the poor in a large district, and by his profuse liberality ultimately spent his immense fortune. Although his funds were exhausted, he still felt it his duty to support all the poor within his reach, indiscriminately, and, finding no other resource, he took to highway robbery! In this he was for a time very successful. Several heavy robberies were committed in the neighborhood, but no one for a moment mistrusted the good philanthropist.

At length he waylaid a priest, who was carrying a large sum collected to build a cathedral, and he murdered the priest and got the money! All these sums were freely appropriated to feed his poor. This good philan-

thropist was at length caught in the very act of robbery, to the surprise of everybody. He was brought to trial, pronounced guilty, and condemned to be hung! When the judge pronounced his sentence, he only replied, "Alas! who will take care of my poor?" Thus, we see that erring on the part of charity proved the utter ruin and destruction of this man, and it will of every individual family, or whole community, who persist, perseveringly to err on the part of this kind of charity, at the expense of justice, righteousness, and without regard to the moral character of its objects.

Thus, we see one great theme seemed to have taken possession of this man's mind, so as to overshadow all idea of justice, and even to conceal the horrid crime of murder! Has there not been something like this transacted among Believers, only differing in degree, but not in nature? Have there not been some unprincipled, dishonest creatures indulged, and suffered to trample on and outrage the feelings and faith of all the more faithful part of community, under the plausible pretext of extending charity to the poor? Thus, the innocent and worthy members of community are imposed upon, and robbed of their just rights, and their confidence and better feelings crushed, murdered, for the sake of indulging some lazy, shiftless, self-willed unworthy individuals; all done by erring on the part of charity, when great injustice is done to all parties.

To illustrate this subject further, we will make an extract from the *Westminster Review*: "Victor Hugo, of France, tells us of a very philanthropic bishop, who spent all his wealth and revenue on the poor—gave up his palace to be used as a hospital, and lived in a small cottage. He had no furniture but of the plainest kind; nothing that indicated wealth, except a set of massive silver plate, which, as an heirloom, had descended to him by legacy. This he would display on his table when he had guests. On a certain occasion, a desperate convict, who had served several terms in the penitentiary, amounting to nineteen years, called on the good bishop, soon after he had served the last term.

"The convict made a clean breast, and introduced himself in his true colors, as an outcast, and spurned by mankind: To his astonishment, the good bishop did not appear shocked, but looked upon him with kindness. The convict repeated the terrible fact, and, in proof, showed the passport given him on leaving the prison. The good bishop still smiled on him, and invited him to partake of food and lodging. Supper being prepared, and the silver plate paraded on the table in honor of the guest, they sat down and ate together. The convict eyed the silver plate and two massive silver candlesticks. The bishop was all goodness and loving-kindness toward the stranger—the convict carefully watched where the servant put the silver plate, and was finally conducted to bed by the good bishop.

"In the dead of night the convict awakes, and makes his way to the place of deposit and grasps the plate—all but the candlesticks, which he could not readily find, goes back to his chamber, and escapes through the window. The next day he was arrested by the police, and brought back to the good bishop, with his

stolen plate, and the bishop, in the deep charity of his soul, told the policeman that the said convict was his friend, and that he had given the plate to him! The zealous policeman, mortified at his mistake, immediately withdrew. The bishop turned to the convict, and quietly presented him with the silver candlesticks, which the robber had omitted to take with the plate, and, laying his hand on the man's arm, said: "My brother, you belong no more to evil, but to good. It is your soul that I now purchase of you; I withdraw it from the spirit of perdition and give it to God!" The convict departed with his booty, and that very day committed another robbery!"

Says the *Review*: "The prominent feature is an unbounded benevolence, before which every other consideration, even justice, as well as prudence, gives way. This is particularly displayed in the last scene in which he appears before us, when, in order to extricate the robber from the hands of the police, he dismissed the latter with a falsehood, thus sacrificing truth itself to the benevolent purpose of accomplishing the convict's conversion, and saving him from his just deserts. Would it not be better for spiritual teachers to feed and stimulate the minds of their flocks with a desire for spiritual improvement, and a spirit of obedience, instead of encouraging, by undue and perilous indulgence, that which is at once a cause and symptom of mental degeneration?"

We will now make the application, and close the subject. Have we not seen something like this in the course of our experience? How many there are who, if they have not stolen directly, have unjustly spent the "silver plate," and, after all, have been presented with the "silver candlesticks," too! And how many of these unjustly-treated ones have ever reformed, and their "souls thereby redeemed and purchased to God?" Have we not failed as utterly as did the good bishop? And have we not, by thus giving away our "candlesticks," let our candles go with them, and thus gradually been left in darkness? Consequently, are there not some among us who will have to exclaim, in the language of the foolish virgins to their more honored, faithful brethren and sisters: "Alas! give us of your oil, for our lamps are gone out?" so that they are left in the dark, and are scarcely able to "discern between the righteous and the wicked, between him that serveth God, and him that serveth Him not?"

When charity, the greatest of three distinguished virtues, is made tributary to crime, and subservient to vice, then it is that we have arrived at a point beyond which charity ceases to be a virtue. The same may be said of true Christian forgiveness, for they are inseparably connected, and we cannot be in the exercise of one without being in possession of the other. The true ground of Christian charity and forgiveness is always on conditions; thus, "if thy brother trespass against thee, rebuke him; and if he repent, forgive him." Here is the foundation of true charity and forgiveness, but be sure that his repentance is genuine, and not feigned. A brother is not a reprobate. If his repentance is genuine, he will be willing to suffer the just penalty due to his transgressions, and not to complain of the innocent because they withhold their sympathy.

How was it with Jesus, our Elder Brother, when speaking of the baptism of sufferings through which he must pass, in order to find his redemption from that fallen nature which he took upon him, and when Peter began to sympathise with him, and said, "this shall never be unto thee, Lord?" Why, Jesus rebuked that false spirit of sympathy in Peter, and said: "Get behind me, Satan! for thou savorest not of the things that be of God, but of men." How was it with Mother Ann, our first-born Elder Sister, when she was suffering the just penalty due a fallen nature? Did she complain of the innocent for their want of sympathy? Never! She sought rather to hide herself, "lest some should pity her with a pity which God did not." Let us go and do likewise, and then sympathy will flow spontaneously. JAS. S. PRESCOTT.

The Last Night of Jesus on Earth.

Beautiful for situation,
As Jerusalem of old,
Is the Lord's new habitation,
Where His truth and power unfold.
Built of His eternal treasure,
Is the City from above;
Vainly would our spirits measure
Half its glory, peace and love.
We, whose hearts and homes are lighted
With the radiance of His face,
Know that bloom will reach the blighted,
As the sun the darkened place.
Here, among the hills and mountains,
Revelations we can gain;
Drink from spiritual fountains,
Ne'er to thirst for earth again.
Here the future is unfolded:
From the shadows of the past,
From wild chaos, God has moulded
Beauties that will live and last;
And His power is not diminished,
Greater wonders He will do,
Ere His work on earth is finished,
And all things are made anew.
Hope, with joyous, starry pinion,
Speeds into the coming day;
Love goes back, through time's dominion,
On the pilgrim's rugged way—
Love goes back to him who sorrowed
O'er the wicked and perverse,
Back to him who toil'd and suffered,
To destroy the Eden curse.
Love, like Mary, bows and listens
When the multitudes are taught;
In her eyes emotion glistens
When the miracles are wrought.
What, to her, is learning's station,
With its pompous iron sway?
Better far the soul's salvation,
Spoken of in simple way.
Parables, from nature taken,
Illustrate the law divine,
And the honest soul awakes
To the truths that round it shine.
Still the world will kill the lowly;
For it loveth but its own,
Hearts that would be pure and holy
Still the press must tread alone.
Jesus gave his life for others;
None could minister to him,
Though he fain would make them brothers,
Yet their spirit-life was dim;
All they knew he had imparted,
Streams their source cannot supply;
They were faithless and faint-hearted,
When the darkened hour drew nigh.
When the last sad meal was ended,
And the solemn hymn was o'er,
They the mountain slope ascended
With a grief unknown before.
All their love to him had centered;
They had known him as a man;
But their hearts had never entered
Into God's deep, holy plan.
When his grief he could not smother,
Pressed on him with heavy weight;
They were striving with each other,

Who among them should be great.
They were children, and he led them;
Their affection round him grew:
Carefully he taught, and fed them
In the life and spirit new.
Oft he gathered them together,
To baptize their souls in flame—
They, like lonely, desert heathen,
Knew not whence the spirit came.
Theirs was fervent, human feeling—
Tender sympathy and love;
God was to his soul revealing
Elements they knew not of.
Every human creed must perish;
Fairest flowers will fade and part;
And the closest ties we cherish
Break and wreck the trusting heart.
Let this lesson ever wake
Strength within the struggling soul:
Principles are never shaken;
God has kept them true and whole.
They will grow and brighten, ever,
'Neath the Angels' chastening rod;
They will form our home forever—
"Stones" approv'd and blest of God.
O my spirit, thou art lifted
With a burst of holy song;
And thy inmost sight is gifted
With a vision, sought for long.
What, to thee, is earthly trial?
O, behold the heavenly state!
In the clouds of self-denial,
Toil, and for fruition wait.
Numbered not with any nation,
Israel, here shall dwell alone;
But his glory and salvation
Shall throughout the earth be known!

CECELIA DE VERE.

DEAR EDITOR:—The following, from the *American Phrenological Journal*, is so excellent and true to life, that I call your attention to it for the benefit of your readers.

I have thought that judging any by their features was an unsafe and unjust criterion; but am now satisfied that our spiritual beings become transformed into the likeness of those virtues for which we have admiration, or reflect the vices we endorse and practice.

C. DIBBLE.

THE MIND BUILDS ITS OWN HOUSE.

"A sensual disposition deforms the handsomest features. A cold, selfish heart shrivels and distorts the best looks. A mean, groveling spirit takes all noble character out of the countenance. A cherished hatred transforms the most beautiful lineament into an image of ugliness.

"It is impossible to preserve good looks, with a brood of bad passions feeding on the blood, a set of low loves trampling through the heart, and a selfish, disdainful spirit enthroned in the will.

"Badness and beauty will no more keep company than poison will consort with health. The experiment of putting them together has been tried for thousands of years, with one unvarying result. The laws of spirit work with unfailing effect, making sin punish itself. Every bad passion turns tell-tale, and publishes its disgraceful story in the features of those who have given themselves up to every sort of wickedness. This may not be all, but this transforming a face once full of hope and innocence, into deformity, is terrible.

"There is no sculpture like the mind. The man who thinks, reads, meditates aright, has intelligence in his features, stamped on his brow, and gleaming in his eye. There is nothing that so refines and ennobles face and mien as the constant presence of great thoughts, a high determination, a virtuous principle, an unquenchable enthusiasm. But more powerful still than any of these, as a beautifier of the person, is the overmastering purpose and pervading disposition of impartial kindness in

the heart, a universal benevolence, and desire to make others happy. The soul that is full of pure and generous affections, fashions the features into its own angelic likeness, as the rose, by inherent impulse, grows in grace and blossoms into a loveliness which art cannot equal."

Resurrection of the Dead.

The following literal translation of, and observations upon, the XV Chap. of St. Paul's First Epistle to the Corinthians, v. 35 to 52, are presented in the hope that they may render this difficult passage more intelligible to the ordinary reader than it is at present. Several reasons combine to make this portion of scripture hard to be understood. The translators of the New Testament did not understand St. Paul's meaning; and, even if they had, it would require, for the reader to understand the words, an amount of spiritual intelligence which few possess. But the persons to whom St. Paul was writing, though in some respects enlightened, were not sufficiently advanced to comprehend his meaning: therefore, St. Paul had to give a portion of his own light to them in the best manner he could. This has, naturally, produced a mingling of spiritual truth and figures which must be very confusing to the unenlightened reader. We must bear in mind that the early apostles' great difficulty was to give the Gentiles a real belief in a future existence. Lastly, the apostle himself, though far superior in spiritual light to most of his contemporaries, and though his spiritual perceptions were much opened, had not himself the full light, which was reserved for the future.

In the first part of the chapter the apostle labors to convince the Corinthians that there is a resurrection from sin in this life, and a life after the death of the body. He uses the appearance of Jesus to himself and others, as a means of enlightening their darkened minds. But, that the real meaning refers to spiritual life, is evident from the expression, 'ye are yet in your sins.' Then he explains, that not only is there a spiritual life while on this earth, but a life hereafter. If there were not a future life, why run hourly risk of misery in this? he asks:

LITERAL TRANSLATION.

- V. 35. "But some one will say: 'How are the dead raised? and with what body do they come?'"
36. O. senseless! that which thou sowest will not produce, except it die."
37. "And as to that which thou sowest, thou sowest not the body that is about to be, but the bare kernel, as it may happen, of wheat or of some of the other kinds (of grain)."
38. "And God will give it a body as he willed, and to each (kind) of the seeds its own body."
39. "All flesh (is) not the same flesh; but (there is) one flesh of men, another flesh of beasts, another of fishes, another of birds."
40. "And (there are) bodies heavenly, and bodies earthly; but the glory of the heavenly (is) one, and the glory of the earthly another."
41. "The glory of the sun (is) one, and the glory of the moon one, and the glory of the stars one; for star differs from star in glory."

EXPLANATIONS.

Some one will ask the question: "What kind of bodies have the dead?"

Paul answers: "As the husk of the seed dies, and another body springs from the life principle in the seed."

He continues: "We do not sow the fruit, but grain of various kinds, and

God gives the several kinds of fruit."

He continues to enforce the same idea by another simple illustration, varying kinds of animals.

Now he carries the idea further: There are heavenly bodies as well as earthly, and the glory of the heavenly differs from the glory of the earthly.

Illustration of the foregoing, the difference between the heavenly bodies.

42. "And thus (is) the resurrection of the dead (the man) is sown in corruption, is raised in incorruption;

43. "is sown in dishonor, is raised in glory; is sown in weakness, is raised in power;

44. "is sown a soul body, is raised a spiritual body: there is a soul body and there is a spiritual body."

45. "And thus it is written: The first man Adam was produced into a living soul; the last man Adam into a life-giving spirit."

46. "But not first (is) the spiritual, but the soul (principle); afterwards, the spiritual."

47. "The first man (is) of the earth, earthy; the second man (is) the Lord from heaven."

48. "Like the earthy (are) the earthy; and like the heavenly (are) also the heavenly."

49. "And as we bore the likeness of the earthy, we shall bear the likeness of the heavenly."

50. "This I say, brethren, that flesh and blood are not able to share the kingdom of God, nor does corruption share incorruption."

51. "Behold, I declare unto you a mystery: All of us shall not die, but we shall all be changed:

52. "In a moment, in the twinkling of an eye, in the last trumpet (for it shall sound), both the dead shall be raised incorruptible and we shall be changed."

He comes to the subject of which the foregoing is illustrative: The resurrection of the dead is just the same; the man is sown in corruption, but the legitimate fruit of that man is an incorruptible spirit.

The man is sown, possessed of a soul, but regenerated or ruled; his spirit is evolved and becomes his actual body: for the soul has a form or body and the spirit has a form or body. "Pneukon" means 'soul,' as an adjective, and cannot, in reason, be contorted into anything else; 'phusikon' is physical or natural.

The first Adam had a soul, existing, indeed, but capable of giving life to no other; the last Adam is a spirit able to give life to others: i. e., the first is retreating from Deity, the latter is advancing toward Deity.

The soul is first generated, the spirit is subsequently evolved.

To prevent the possibility of mistake, he says that our physical bodies will not rise.

The spirit of this prophecy is now fulfilled; no doubt the change that the Apostle speaks of has been experienced by them in the spirit land; and many dead are now being raised within the sound of the last trumpet; but like all the early Christians he expected the change too soon, and manifestly expected that both the change of the living, or spiritually enlightened, and the raising of the dead, in sin, would be much more rapid than it is in reality. He has doubtless found by this time that nothing is gained without effort.

NOTE.—Words inclosed thus () are omitted in the Greek. Words inclosed thus [] are bracketed in the Greek.

THOMAS I. STROUD, Enfield, Conn.

Were Moses and Jesus Free-Agents?

Who was Jesus of Nazareth? What was his mission? Was it possible that he might have failed in performing his mission? If he had so failed, would the present race of beings have been hopelessly lost, or would there have been another Medium, Teacher, Christ raised up, by the power of the Holy Spirit, to have done the same important work which he performed for humanity?

I wish that I were a thorough historian, a theologian and something of a logician. Then, if I could bring my wayward pen under the rules of rhetoric, I could solve some knotty questions which now I find much more difficult to answer than to ask.

I was taught in early life, by a pious, devoted Baptist mother, that Jesus was one of the Gods incarnated in human form; that he was snugly ensconced in the bosom of the All Father before the worlds were framed, and that he was the *only* son. That this Loving Father, who saw the end from the beginning, did, from all eternity, predestinate that certain

portions of the race should be lost, and that at some time he would send this beloved son to rescue a part from utter destruction, and thus manifest his love and justice as also his great mercy.

Religious teachers give children some hard nuts to crack when they talk to them about predestination and trinity of three male Gods conjoined in one; and full grown children occasionally are puzzled to understand how it is, and often find themselves in a maze from which it is difficult to extricate themselves.

I have always thought it the wisest way for me to avoid great mysteries, and as much as possible to keep on a plain, even road, where the fool, for Christ's sake, may travel and not err; keeping a good conscience and using what little common sense was given me. Reason is God's gift to man, and is given for use.

A few years ago an intelligent female friend, whose father was an Episcopal clergyman, said to me: "Oh! do not try to reason upon the doctrine of the Trinity; that is just the cause of so many infidels in the world." I said: "Is not God the author of reason; and will He require us to believe anything that will not bear the light of reason?" She replied, "It is a *true doctrine*, but too high for finite comprehension."

We will leave the Trinity and return to the Sonship. If Jesus was the Christ, the only begotten of the Father, who are they who call upon God as their Heavenly Father? Children by adoption, are they, or is Jesus the Father upon whom they call? Hardly that; for they say "grant our petitions for Christ's sake." When we go back upon Bible history, we see that the Great First Cause who framed the universe, gave the dry land and the sea their bounds, and marked out times and seasons and set the wheels in motion, designed that under law and order there should be eternal growth and progress. Never has the infinite mind lost sight of the universe of its own creating, nor left it without a controlling, moral force sufficient to hold it in its course, and keep it from returning to chaos. Mineral, vegetable and animal life have progressed.

At particular periods of time, when growth and development called for higher and more progressed teachers, there have been what we might call especial providences. Teachers and rulers have been raised up to meet the needs of the people for the time being. Then prophets would come forth, and, through inspiration, point them to a greater work, a more perfect day in the distant future, when they should have progressed unto it; a light ahead in the ascending upward scale. Moses was providentially raised up to perform a certain work. He was a powerful minister of physical truth to the Jews—precisely what they needed and must have in order to progress. Now, was it possible for Moses to have proved recreant to that people—the Jews? If so, would there have been another providential teacher or law giver raised up unto that people, or would the chain of progress have been broken and the machinery reversed? If there could have been another Moses found, there might have been a little delay, but no failure. So we say, blessed is he or she who, being called and appointed to any

work, are found faithful. That depends upon their own volition.

If Jesus was a divinely inspired teacher, possessing larger powers of receptivity than any that had preceded him; had risen higher in the scale of purity by reason of his own obedience to laws given through Moses, and also on account of the progressed physical and moral condition of his ancestry, and was thus fitted to receive a baptism of the Christ Spirit that would induct him into a higher sphere of spiritual life, he thereby became the High Priest of a new dispensation wherein the law of an eye for an eye should be annulled by substituting love for force, rendering good for evil.

Could Jesus have refused the call and offer of the teachership and inductor of the Jews into this higher law—the new dispensation? If it were possible, and had thus refused to receive the Christ Spirit which was seeking a medium through which to work, could or would that same spirit have sought and found another prepared vessel into which the oil through the golden pipes from the bowl or church in the invisible world, have been conveyed to the people, or would the race have been hopelessly lost? A. DOOLITTLE.

Appreciation.

I have been an attentive reader of every number of THE SHAKER. It certainly has able expounders of our beautiful and soul-invigorating faith, and to this class of writers we need not add more. One after another of the brave veterans of a holy cause—those who might have retired with well-earned laurels, that shed lustre and joy over declining years—have come forth, as to the sound of a trumpet, and with pens that seemed dipped in the fires of truth, and in the light of revelation, are thus proclaiming the pure principles of salvation.

Noble fathers and mothers! may God send the angels to watch over you, to give light to your dimmed eyes, and strength to your failing hands, that the glorious work of expounding the principles of "heaven on earth" may not fall into less efficient hands!

We read in the July number an expression that strongly unites in sympathy with its editor in making THE SHAKER "a home educator." I have greatly desired to see this idea advanced, so that those who are children in years, and those who are willing to "become so for the kingdom's sake," may find the *desiderata* that will enable them to become wise in spiritual things. Though not a youth, I am still near enough to that condition in life to know of its attendant temptations and dangers. This age needs just such "a home educator" as our *little paper*, to balance its perversions—to rebuke them—for it is an age that is too fast for the culture of virtuous deeds and eternal life. "Youth is the time to serve the Lord," a period when the song of life should be as fervent as the little bird's, that seems to sing with all its might, and to the utmost expansion of its little bird's harp: "Oh God, I praise thee ever!"

It is before the young tree has sufficiently developed, to produce perfect fruits, that it requires the most attention. The careful gar-

denier never neglects to train, prune nor graft, nor to protect the young trees from worms, hurtful insects and the "little foxes that destroy."

Great care must be taken in every department of the juvenile age—physically, morally and spiritually. Much pruning is necessary to prepare souls for the scion of faith, in extreme purity of life, and failure to be thus grafted is despair. Oh, the blasting of bright hopes that make up despair! For the right culture of youth, is required the sacrifices of noble souls unto untiring zeal in their behalf. And it may be encouraging, for all to know, that such there are; and youthful minds, "the buds of promise," who read THE SHAKER, are not to be neglected.

A. M. WHEELER, U. V., Ohio.

JUVENILE DEPARTMENT.

Truth.

DEAR CHILDREN:—In God, our Heavenly Father and Mother, are embodied the living principles of all truth. If you love God, and desire to express your love, live in the element of truth—speak the truth, act the truth. Adopt as the motto of every day's life: "*I will speak the truth at all times, and under all circumstances.*" You will meet with circumstances that will tempt you to stray from this path of duty, and which promise more pleasant inducements. Beware of the tempter, stand firm by your motto! The real heroes upon our earth, who have striven in the past, and who are now zealously striving to elevate the race, have ever scorned to speak or act an untruth. Learn to be heroic, and you need never fear any harm when clothed with the armor of truth. God will bless, if you will be truthful. The spirits of love and purity will journey with you daily, and with pleasure; and your spiritual fathers and mothers will own you and admire you if you resolve to stand upon the ground of truth. Endeavor to rise in love with truth, and then the kingdom of heaven will not be far off—you will be in a condition to enjoy life; or, preparing for death, you will find peace and happiness with Christ, in those mansions, not made with hauds, eternal in the heavens. O. M. BEAVER.

Formation of Character.

DEAR EDITOR:—Some time in my youthful days, I remember to have read in some author a very interesting description of two distinct characters. One was of a character of firmness and integrity of purpose, who was somewhat cautious on what he resolved or promised; but the resolution once formed or the promise once made, was never to be swerved from or violated, no matter what unforeseen difficulty might arise in the performance. The other character, though amiable in many respects, was quite forward and incautious with his resolves and promises, and that too with sincere and good intentions. But he was weak and wavering: the least unexpected trouble would disconcert him, and away went all his good resolutions and promises! In a word, he was wholly unreliable, and as men became acquainted with him, they set him at naught

and dropped him. On the other hand, the first named character, when inquiry was made concerning him, the reply would be: "Well, he is not as ready to enter into promises and engagements as some others, but if you once secure his promise you are just as sure of the performance as you are of his life and ability to perform his engagement. He is a man of integrity and faithfulness; one that may be perfectly relied on."

As I read the amplified description of these two characters, I instinctively decided in favor of the man of integrity. After reading, reflection came on, and the question was put home: To which class of these characters do I belong? Looking back over my life, I had to pronounce judgment against myself; I decidedly belonged to the weak, wavering, unreliable class, which, in my conscience, I despised! I had been whiffling, shirking and dodging on meeting the least unexpected difficulty. I could not quietly sit down, or go on under the just impeachment of being such a character. It was a crisis, a turning point in my career. I then and there resolved, and covenanted with myself, that I would break up that mean habit of whiffling and changing, and I laid down the following rule for myself:

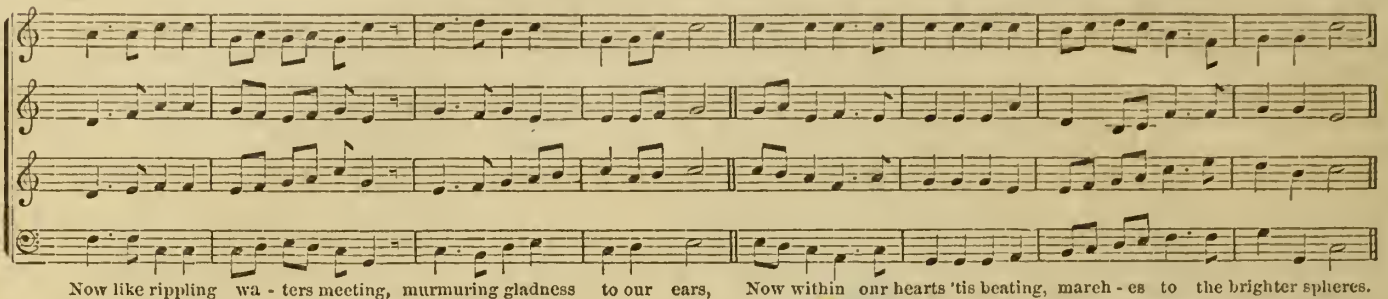
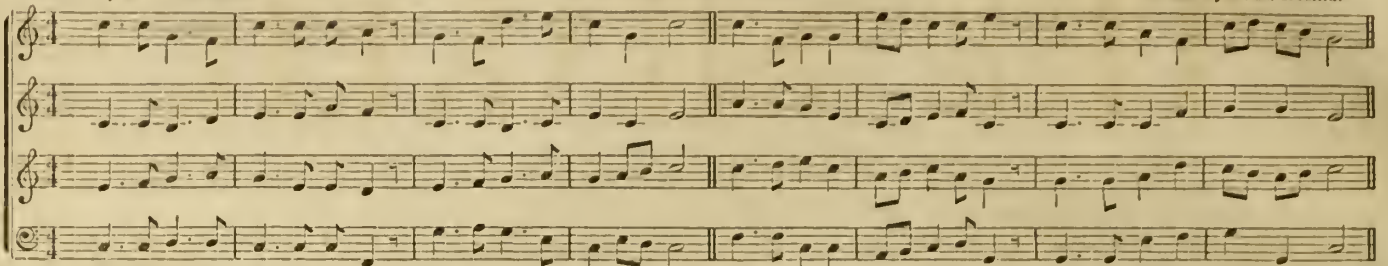
"Whatever I promise or resolve to do, nothing shall ever prevent me from accomplishing but the absolute inability or want of power, or the discovery that the fulfillment would be *morally* wrong." From that day I have striven, and not in vain, to live squarely up to this rule, and it has changed my whole character and course of life. Hence, I have come to the conclusion that every youth or young man can, if he will firmly and with all his heart set about the work, change off a low, mean and degraded character and course of life, for one that is far more excellent and lovely. I mean, I believe he can do this by the aids and means which the Gospel furnishes him. This conclusion is the *pith* of the matter. I do not expect that the character I have drawn will suit every one; but I do mean that every one has some defects of character which he may discover by honest and faithful self-examination, and extirpate by decided efforts made in obedience to gospel principles. This is the work of regeneration. There are no mysterious depths in it; it is the regeneration of your spirit; it is putting off the first coarse husks of character, and putting on those refinements of spirit and consequent refined external accomplishments, which the Gospel alone can give and firmly establish in the character. It is embellishing our character and manners with all those glorious virtues which all good men love and respect, and which will enable us to love and bless mankind. I cannot do better here than to finish with a paragraph from a good, old, enlightened author.

"If thou hast any thought of being hereafter a member of that blest society of chosen spirits, of the excellent ones of the earth, of souls framed to love and peace and harmony, thou wilt set thyself in earnest to enrich thy mind with the heavenly graces of meekness, patience, forbearance and benevolence; and in the exercise of these virtues thou wilt find joys inconceivable to the sordid sons of earth; thou wilt endeavor to be to thy fellow creatures, even in this life, a guardian angel and a God." R. W. P.

True Love.

Words by E. T. LEGGETT.

Music by G. A. LOMAS.



- 2 Oh, it is a glorious feeling, deep'n'ing as we heavenward go,
Spotless as the sunlight, stealing softly through the falling snow;
'Tis a fount of living waters, with rich blessings running o'er,
Where all Zion's sons and daughters, drink of bliss and thirst no more.
- 3 Love will heal the broken hearted, it will cure the stricken soul;
'Twill unite whom death has parted, where no waves of sorrow roll.
It will triumph when the mountains, time, at last, shall overthrow,
And when silent, all life's fountains, love shall bright, still brighter glow.

- 4 Like the li^{ght}, hope that's beaming, o'er the dark clouds rolling high,
Love reveals far o'er them gleaming, brighter worlds beyond the sky.
Grant, thou Great Almighty Giver, o'er our wild and bleak domain,
Love may, like lost Eden's river, make this world to bloom again.
- 5 'Tis to God and to each other, love unites us heart and hand,
And will guide us, sister, brother, homeward to the promised land;
While we pray to be forgiven, while we hope for heaven above,
May our strife be all for union, and our contest all for love.

The Shaker to its Readers.

The present number of ourself completes the first volume. We have attempted, and have measurably succeeded, in giving correct information of the peculiar people whose nickname we bear. We might animadvert somewhat upon the writings of those who have filled our pages, but prefer to look with a charitable eye upon those whose theology has been unable to keep pace with the increase of the revelations of the Good Spirit. We purpose being a special agent for the enlightenment of the household of SHAKER principles, and with it, leaving the dead of the past, "go on unto perfection." (Heb. 6:1.) We have traveled far and wide before we are one year old. We have had *more than seven thousands* of ourself circulated each month—*six thousands* and more reaching actual subscribers and agents. We purpose, with the aid of every lover of virtue—every friend to the reform of vice and admirer of purity of life, to reach a circulation of ten thousand, the coming year, if possible. We mean to meet our patrons with an improved appearance, on superior paper, and with living and life-giving material of enhancing value, the coming year; we therefore *beg to meet our old subscribers*—every one—on New Year's Day. Our subscription price is the same; and, while it does not pay the cost, we are no poorer in spirit for all of ourself we have given away. Let each of the Shaker Societies give us a day's labor, or an acre of ground benefit, remembering the reward of giving to the poor. We know we are the advocate, in the missionary line, of principles that are eternal, that will not down at the bidding of worldly pride, lust nor selfishness. **WE MEAN TO LIVE**—and by your help, kind readers, we mean to do a great deal of good. Though the following may seem a little irreverent for our pages, may not some of us find therein a valuable hint?

MAKING HER FLY.—Old Aunt Dina was a shouting colored saint of the city of Charleston, who would sing at the top of her voice and cry "Glory!" above all the rest of the congregation. It was common at the missionary prayer meetings of the colored people to take up a collection while singing the hymn,

"Fly abroad, thou mighty Gospel!"

In the midst of which Aunt Dina always threw her head back, shut her eyes and sang lustily till the plate passed.

The sable collector observed her habit, and one evening stopped when he came to her and said bluntly:

"Look ahead, Aunt Dina, you needn't be a-singing 'Fly abroad, thou mighty Gospel' if you doesn't give nothing to make her fly!"

The responsibility of receiving and preparing material for our columns, as well as directing each individual wrapper, rests upon the Resident Editor. The folding and wrapping, ready for mailing, is the gratuitous offering of Sister Harriet Bullard with her able corps of youthful assistants. This is to be appreciated. Bowing in gratitude for past favors, we invite your immediate renewal of subscriptions that we may continue to "fly abroad" many years to come.

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MONTHLY JOURNAL,

DEVOTED TO THE EXPOSITION OF RELIGION,
ACCORDING TO SHAKER THEOLOGY.

FIFTY CENTS, PER ANNUM, IN ADVANCE.

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N. Y.

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